



T H E
Royal American Magazine,
OR UNIVERSAL
Repository of Instruction and Amusement.

For JUNE, 1774.

Number VI. Volume I.

Just Published,

And Sold by EDES and GILL, in Queen-Street,
[Price 1s. 6d.]

**OBSERVATIONS on the ACT of
PARLIAMENT, commonly called the
BOSTON PORT BILL :**
With THOUGHTS on CIVIL SOCIETY and
STANDING ARMIES.

Dedicated to the Freeholders and Yeomanry of the Country.

By **JOSIAH QUINCY, jun.**

BRITONS arise !
And show you have the virtue to be mov'd. POPE.
NULLA FIDES, pietasq; viris, qui CASTRA sequuntur,
VENALESQUE MANUS : ibi fas, ubi maxima merces.

LUCAN.
LAM. v. 5.

Our necks are under PERSECUTION.
What MAN can do against them, not afraid,
Though to THE DEATH ; against such CRUELITIES
With inward consolation recompens'd ;
And oft supported so, as shall amaze
Their PROUDEST PERSECUTORS. MILTON.
They that be slain by THE SWORD are better than they that
be slain WITH HUNGAR. LAM. iv. 9.

THE Royal *American* Magazine,



OR UNIVERSAL
Repository of Instruction and Amusement.

For J U N E, 1774.

CONTAINING.

Extracts from the Rev. JOHN LATHROP'S Artillery Election Sermon, Page 203	To Alcander on Enthusiasm, 229
Parallel between Jesus Christ and Socrates, 206	A Persian Anecdote, 230
An Essay on Friendship, 207	POETICAL ESSAYS.
The Fortune Hunter, 209	Spring. An Ode, 231
An Explanation of some Particulars in an Es- say, entitled Theory of Agency, 212	Thoughts on Printing, ibid.
The Sentiments of an Indian on Venality and Corruption, 215	On Night, ibid.
Of the Origin of Cards, 218	Employment in Solitude, 232
Reflections on Female Virtues; on Modesty, Beauty, and the proper Means of Pleasing, 219	All Things are full of Labour, ibid.
On the Pleasure and Advantage of rational Conversation, 221	Elegiac Reflections on Winter, ibid.
Essay on the Improvement of Time, 223	The Progress of Love, ibid.
Description of the Hooded Serpent, 224	On Virtue, ibid.
The Wanderings of Happiness, ibid.	On Vice, 233
Moral Reflections on the change of the Sea- sons, 226	To a Gentleman who requested a List of thoir Articles which Female Vanity has com- prised under the Head of Necessaries. ibid.
On Misfortunes, 227	Elegy on a Pine Tree, 234
On Agriculture, 228	HISTORICAL CHRONICLE.
	General History of America, 234
	Domestic Intelligence.
	Marriages and Deaths.
	Meteorological Observations on the Weather.
	Governor Hutchinson's History, &c.

With the following EMBELLISHMENTS, viz.

I. The able Doctor, or America swallowing the bitter Draught. II. The Hooded
Serpent. Elegantly engraved.

A M E R I C A :

BOSTON, Printed by and for I. THOMAS, near the MARKET.

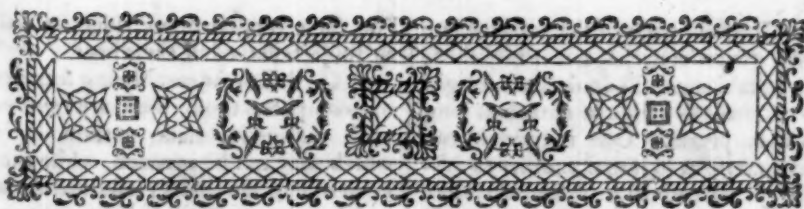
Sold by D. FOWLE, in Portsmouth, New-Hampshire; THOMAS & TINGES, in New-
bury-Port; S. and E. HALL, in Salem; J. CARTER, Providence; S. SOUTHWICK,
Newport, Rhode-Island; E. WATSON, Hartford; T. and S. GREEN, New-Haven;
T. GREEN, New-London; J. HOLT, New-York; T. and W. BRADFORD, Phila-
delphia; W. GODDARD, Philadelphia and Baltimore; A. GREEN, Maryland; R.
WELLS, and C. CROUCH, in South-Carolina.

The able Doctor, or America swallowing the bitter Draught.

To the PUBLIC.

THE Editor of the Royal American Magazine, returns his sincere Thanks to all those Gentlemen and Ladies, in this and the other Provinces, who have favoured him with their Subscriptions for the Encouragement of so useful a Work. The Distresses of the Town of Boston, by the shutting up of our Port, and throwing all Ranks of Men into Confusion, has so embarrassed those good Gentlemen, among the rest of their Fellow-Countrymen, who kindly promised to assist the Editor with their various Lucubrations that of late he has been favoured with but few original Pieces : Fully vindicating the Propriety of the ancient Observation, that " Arts and Arms are not very agreeable Companions." By this Means he finds himself under the disagreeable Necessity of advising his kind Customers that he is unable at present to furnish his Readers with that Entertainment and Instruction, which they have a Right to expect from such an Institution. He therefore proposes to suspend the Publication for a few Months, until the Affairs of this Country are a little better settled, and his Correspondents are returned to the Possession of their Souls in a more tranquil Situation, than at present blesses the Neighbourhood of unhappy Boston !

The large Out-Layings, the Editor has been at, in preparing for, and so far proceeding in, this Undertaking, will excuse his requesting the Remembrance of his generous Benefactors, that for a Person of his standing and various Engagements in the Public's Service, the Times are cruel hard ! and the smallest Matters, scattered over a vast Country, would much relieve a Man subject to such great and continual Expence, as are Printers of Magazines, News-Papers, &c.



THE ROYAL
AMERICAN MAGAZINE,
OR UNIVERSAL

REPOSITORY of INSTRUCTION and AMUSEMENT:

For JUNE, 1774.



To the EDITOR of the ROYAL AMERICAN MAGAZINE.

SIR,

You are requested to publish the following Extracts from a Sermon, preached before the Ancient and Honourable Artillery Company, on the 6th Day of June last.

EXTRACTS from an ARTILLERY ELECTION SERMON, preached by the Rev. JOHN LATHROP, from Rom. xii. 18.—*If it be possible, as much as lieth in you, live peaceably with all men.*

THE method which Mr. Lathrop observes in discoursing from these words, is to consider the import of St. Paul's exhortation,—to point out some cases in which it is impossible, even for the disciples of Christ, to live peaceably with all men; and then to show the necessity of preparing for unavoidable war.

After mentioning several things under the second head of discourse, he adds,—

“THERE are two more cases, I would beg leave to mention, in which wars may be justified on equitable terms.---The first is, when the subjects, or any considerable number of them, rebel against those rulers who act up to the spirit and original design of the constitution they are under.—The second is, when those who are in government violate the laws they had sworn to maintain, and attempt to oppress and enslave the people whom they had sworn to protect.

“In

"In those parts of the world where civil government is not established, the inhabitants, no doubt have a right to continue in a state of nature as long as they please. One individual can have no right to *compel* another to submit to his authority. And therefore "when men enter into society it must be by voluntary consent, and they have a right to demand and insist upon the performance of such conditions, and previous limitations as form an equitable *original Compact*."

"This being the foundation of civil government as distinguished from that tyrannical dominion which the strong have usurped over the weak, it is evident the *powers* of those invested with authority, and the *duties* of the subjects in general, must be expressed in the original compacts.---These compacts which lie in the foundation of all civil societies; may not be disturbed: A single article may not be altered but with the consent of the whole body.---Whoever makes an alteration in the established constitution, whether he be a *subject* or a *ruler*, is guilty of treason: Treason of the worst kind: Treason against the state:†

* See LOCKE on Government. VOTES and PROCEEDINGS of the Town of Boston, 1772.

† "TREASON. An offence committed against the dignity and majesty of the *commonwealth*."

JOHNSTON'S DICTIONARY.

"TREASON is defined to be an offence committed against the security of the *King* and *Kingdom*."

"EVERY MAN HIS OWN LAWYER."

To extend the Governor's right to command, and subject's duty to obey, beyond the laws of one's country, is treason against the constitution, and treachery to the society whereof we are members. *Glanvil* who was a learned lawyer and chief Justice in *Henry* the second's days, informs us that there was in his time such a thing as high Treason against the *Kingdom*.

LORD SOMERS.

Gov. Hutchinson in his history of the Massachusetts-Bay. Vol. 1. P. 442, informs us, the fathers of this province, in their ancient Body of Laws made *conspiracy to invade their own commonwealth, or any treacherous, perfidious attempt to alter and subvert fundamentally the frame of their polity and Government, a CAPITAL OFFENCE*.

For such treason many rulers as well as subjects have lost their heads.

"Civil Government being founded on compact, those who are invested with authority, have certain *rights* which may not be invaded, while they keep within the limits prescribed them, and are the ministers of God for good to the people who appointed them.---Such rulers have an undoubted right to an honourable support.---As they devote their time to the service of the people, it may reasonably be expected they will make provision for them suitable to their rank. But it must be remembered the *people* are to judge what shall be given; for, although rulers may think they deserve more than the people seem willing to grant, less damages would accrue to the public, from their withholding, in some cases, those grants which they *ought* to make, than from putting it in the power of rulers to seize on the property of the subjects at pleasure.

"Those rulers who take from the people what they please under the notion of a reward for their services, are *tyrants*, and the people are *slaves*.

"And further, while those who are in government act up to the spirit and design of the constitution they are under, they have a right to demand obedience: And when any number of subjects break their oath of allegiance, and rise in rebellion against lawful authority, the rulers, assisted by such as adhere to them and the original constitution, may justly make war with the rebels, and endeavour to reduce them.

"This doctrine is agreeable to the practice of the ancient Jews in their best and purest state, as well as that of the most enlightened modern nations.

"And the same principles which would justify rulers, assisted by those who adhere to them in making war upon rebellious subjects, will justify the people in making war upon rebellious rulers.

"It is an undoubted truth that the laws of every well constituted society, nation,

nation, or state, are above Kings,* and are designed to hold them in subjection as well as the people.—Treason and rebellion therefore may be considered as acts of Violence against the *original compact*, the constitution and laws of society, whether the persons guilty be *rulers or subjects*.

"I am not insensible this doctrine has been controverted, if it can be said any thing is controverted, when, without reason or argument it is boldly denied, and the contrary supported by fagot and sword.

"About a hundred years ago, when the throne of Great-Britain was held by arbitrary Princes, many clergymen, who, we may suppose, set a higher value on preferments than they did on civil liberty or the rights of conscience, appeared zealous advocates for passive obedience and non-resistance; and were wicked enough to denounce the punishment of eternal damnation against those who ventured to oppose the most tyrannical monarchs.—But that slavish doctrine is now generally exploded.—It is so contrary to reason, and the common sense of mankind, that it would be but a mispence of time to expose its absurdity.†

* "Those who flatter the King that he is above the law, do most notoriously contradict one of the first axioms of our regal government, which is, *Lex facit Regem*; and he hath originally subjected himself to the law by his *Coronation Oath*."

LORD SOMERS.

"The exceeding bounds of authority is no more a right in a *Great*, than a petty officer, no more justifiable in a *King* than a *Constable*. But so much the worse in him as that he has more trust put in him, is supposed from the advantage of Education and Counsellors to have better Knowledge, and less reason to do it, having already a greater share than the rest of his brethren."

LOCKE on Government.

"A King governing in a settled Kingdom, leaves to be a King and degenerates into a *Tyrant*, as soon as he leaves off to rule according to his Laws.—All Kings that are not *Tyrants*, or *perjured*, will be glad to bound themselves within the Limits of their Laws. And they that persuade them to the contrary, are *Vipers*, Pests both against them and the commonwealth."

KING JAMES's Speech. A. D. 1609.

† See Dr. EDWARDS's Discourse of Non-Resistance, and passive obedience.

"The greatest and wisest of nations, and the best of men in all ages,"

"says a fine writer,† have reckoned it not only lawful for the people, under the most absolute governments to do themselves justice in case of oppression, but have thought the doing of it, a duty incumbent on them, and which they owed to themselves and their posterity: And the chief instruments of the great revolutions or changes which have happened in the world from slavery to liberty, have always been accounted as *HEROES* sent by God almighty from time to time, for the redemption of men from misery in this world. They were accordingly honoured and respected whilst they lived, and their memories have been, and will be held in veneration by all posterity."

"History affords us many instances of tyrants and despotic rulers who have been put to an untimely death, or drove from their seats of government by the people.—But without going abroad, or examining the records of heathen states, the practice of our own nation has been sufficient to teach us, that the wisest of men have judged it lawful, and expedient, to take up arms against their Kings, when they made dangerous encroachments on their rights and liberties.‡

"The doctrine of making resistance against Kings when by arbitrary and tyrannical conduct, they render it impossible for the subjects to live peaceably under them, is far from being new. It is as old as civil government :

‡ LORD SOMERS.

§ If we look into *Magna Charta* we shall find that KING JOHN made a solemn agreement with his subjects, that if he, or any of his Officers should fail to perform the things stipulated, or should break through any of the articles of peace and security, and neglect or refuse to redress the grievances of the subjects after complaint had been properly made, it should then be lawful for the Barons, together with the community in general, to restrain and distress him, in all the ways possible, by seizing on his lands, castles, possessions, and in any other manner they could, till the grievance should be redressed according to their pleasure.

RAPIN's HISTORY OF ENGLAND.

ment: "It grew up with it:"* It is inseparably connected with the law "of self-preservation, which is the Law of Nature."†

"This doctrine has indeed been opposed by infamous SYCOPHANTS, and time-serving Priests: And a feeble opposition is still made to it by persons, who, notwithstanding their pretensions to loyalty would probably be the first to assist a Roman Catholic pretender in his way to the throne.

"It is astonishing that the advocates for passive obedience and non-resistance, can, with any tolerable countenance, profess their loyalty to George the III^d, since they must know, that by opposing the Stuart family, the British crown was given to the House of Hanover.

"But however strange, it is still possible, that some whose nearest connections were armed and fought against George the III^d, can without a blush, charge others with rebellion, who have ventured their fortunes and lives to defend and enlarge his Majesty's dominions,—who glory in their attachment to the English constitution and the present reigning family, although they cannot fully assent to the omnipotence of a British Parliament, or acknowledge their right to tax millions of good subjects, whose distance from Old-England will always prevent their being legally represented.

"That we may and ought, to resist, and even make war against those ru-

lers who leap the bounds prescribed them by the constitution, and attempt to oppress and enslave the subjects, is a principle on which alone the great revolutions which have taken place in our nation can be justified. A principle which has been supported by the most celebrated Divines† as well as Civilians.—He who calls the principle in question, gives us reason to suspect his loyalty: He who rejects it, is an enemy to our present rightful sovereign."

† This principle was adopted by Luther, Calvin, Melancthon, Zuinglius, Austin, and the reformers in general. St. Chrysostom explains those words of our Lord, Matth. xxvi. 52. *For all they that take the sword shall perish with the sword*, in the following manner: "For a man to take the sword, is to draw it when it is not put into his hands by the laws; therefore he who offers unjust violence, takes the sword: But on the other hand, he who uses a just defence does not take the sword, but he draws a sword which the law puts into his hands." And in his commentary on Rom. xiii. 5. *Wherefore ye must needs be subject not only for wrath, but for conscience sake*; he says, "These words do concern not only the subject, but also the Magistrates themselves, who when they turn tyrants do overthrow the ordinance of God, no less than the seditious. And therefore their consciences are guilty too, because they obey not the ordinance of God, that is, the laws, which they ought to obey: Therefore the threatnings which are here set down, do pertain likewise to them."

The primitive Christians resisted Lucinius their Emperor for persecuting them contrary to law; and Constantine the great joined with them, who, the historian says, "held it his duty to deliver an infinite number of people, by cutting off a few wicked ones, as the pests and plagues of the times."

* LORD CAMDEN'S Speech.

† LORD SOMERS.

AN ESSAY ON FRIENDSHIP, written by the late Dr. OLIVER GOLDSMITH.

THERE are few subjects which have been more written upon, and less understood, than that of friendship; to follow the dictates of some, this virtue, instead of being the assuager of pain, becomes the source of every inconvenience. Such speculatists, by expecting too much from friendship, dissolve the connection, and by drawing the bands too closely,

at length break them. Almost all our romance and novel writers are of this kind; they persuade us to friendships, which we find impossible to sustain to the last; so that this sweetener of life, under proper regulations, is, by their means, rendered inaccessible or uneasy. It is certain, the best method to cultivate this virtue is by letting it, in some measure, make itself; a similitude

tude of minds or studies, and even sometimes a diversity of pursuits, will produce all the pleasures that arise from it. The current of tenderness widens, as it proceeds; and two men imperceptibly find their hearts warm with good-nature for each other, when they were at first only in pursuit of mirth or relaxation.

Friendship is like a debt of honour; the moment it is talked of, it loses its real name, and assumes the more ungrateful form of obligation. From hence we find, that those who regularly undertake to cultivate friendship find ingratitude generally repays their endeavours. That circle of beings, which dependance gathers round us, is almost ever unfriendly; they secretly wish the term of their connections more nearly equal; and, where they even have the most virtue, are prepared to reserve all their affections for their patron, only in the hour of his decline. Increasing the obligations which are laid upon such minds only increases their burthen; they feel themselves unable to repay the immensity of their debt, and their bankrupt hearts are taught a latent resentment at the hand that is stretched out with offers of service and relief.

Plautinus was a man who thought that every good was to be bought from riches; and as he was possessed of great wealth, and had a mind naturally formed for virtue, he resolved to gather a circle of the best men round him. Among the number of his dependants was Musidorus, with a mind just as fond of virtue, yet not less

proud than his patron. His circumstances, however, were such as forced him to stoop to the good offices of his superior, and he saw himself daily among a number of others loaded with benefits and protestations of friendship. These, in the usual course of the world, he thought it prudent to accept; but, while he gave his esteem, he could not give his heart. A want of affection breaks out in the most trifling instances, and Plautinus had skill enough to observe the minutest actions of the man he wished to make his friend. In these he ever found his aim disappointed; for Musidorus claimed an exchange of hearts, which Plautinus, solicited by a variety of other claims, could never think of bestowing.

It may be easily supposed, that the reserve of our poor proud man was soon construed into ingratitude; and such indeed in the common acceptance of the world it was. Wherever Musidorus appeared, he was remarked as the ungrateful man; he had accepted favours, it was said, and still had the insolence to pretend to independence. The event, however, justified his conduct. Plautinus, by misplaced liberality, at length became poor, and it was then that Musidorus first thought of making a friend of him. He flew to the man of fallen fortune, with an offer of all he had; wrought under his direction with assiduity; and by uniting their talents both were at length placed in that state of life from which one of them had formerly fallen.

To the EDITOR of the ROYAL AMERICAN MAGAZINE.

SIR,

A PARALLEL has been sometimes attempted between the character of Jesus and Socrates; but there seems to be little if any more resemblance in them, than their dying in defence of religion, in opposition to the received opinions of their countrymen. Far be it from me to derogate any thing from the exalted vir-

tue of the Grecian sage; but for the sake of Socrates himself I should wish, that he had not, in the last scene of life, given room for some suspicions, that his doctrines were not altogether pure from those gross superstitions which he himself had laboured to explode. I wish that instead of his ridiculous and unintelligible request to Crito,

Crito, I could bring some dying sentiment to have compared with that noble petition of Jesus for his enemies. However, your readers, perhaps, may not be displeased with the following parallel which has been drawn by a most elegant French author, viz:

"I ACKNOWLEDGE that the majesty of the scriptures astonishes me, and the sanctity of the gospel fills me with rapture. Look into the writings of the philosophers, with all their pomp and parade, how trivial they appear, when compared to this sacred volume! Is it possible that a book, which is so remarkable for its simplicity and sublimity, should be the work of man? Or is it possible that he, whose history it contains, should himself be a mere man? Hear him speak! Behold his actions! Is that the language of enthusiasm? Is that the lordly tone of an ambitious ringleader? On the contrary, what gentleness and purity in his manners! What mildness in his instructions! What elevation and dignity in his maxims! What wisdom in his discourses! What presence of mind! What precision in his answers to the demands of the ignorant, or the objections of the perverse! What an empire over his passions! Where is the man or the philosopher, that knows how to act, to suffer and die without weakness or ostentation? Plato, in his portraiture of the imaginary just man, covered with all the opprobriousness of guilt, and worthy of the rewards of virtue, gives us an exact representation of Christ; so striking is the resemblance, that all the fathers saw it, and indeed there is no possibility of mistaking it. What prejudice, what blindness, to compare the offspring of Sophroniscus to the son of Mary! What an immense difference between these two characters! Socrates, dying without pain, and without ignominy, found it easy to support his character to the very last; and if his life had not been honoured by so gentle a death, we might have doubted whether Socrates, with all his understanding, was any thing more than a sophist. You will say, he invented a system of

morals. Others had practised virtue before his time; he only related what they had performed, and drew lectures from their example. Aristides had just before Socrates defined justice; Leonidas had sacrificed his life for his country, before Socrates made the love of our country a duty; Sparta was sober, before Socrates commended sobriety; before he defined virtue, Greece abounded in virtuous men. But of whom did Christ borrow that sublime and pure morality, which he, and only he, taught both by word and example? From the center of the most extravagant fanaticism, the highest wisdom made itself heard, and the vilest of nations was honoured with the simplicity of the most heroic virtues. The death of Socrates, philosophizing coolly with his friends, is the easiest that can be desired; that of Christ, expiring in the midst of torments, abused, scorned, detested by a whole people, is the most dreadful that can be apprehended. Socrates, taking the poisonous draught, returns thanks to the person who with tears presents it to him; Christ, in the midst of the most exquisite torture, prays for his bloody executioners. Yes, if Socrates lived and died like a philosopher, Christ lived and died like a God. Shall we say that the evangelical history was invented at pleasure? Inventions are not made after this manner; and the history of Socrates, of which nobody entertains any doubt, is not so well attested as that of Christ. Upon the whole, it is removing, instead of solving the difficulty; for it is much more inconceivable to suppose that a number of persons should have conspired to compose such a book, than to grant that the subject of it were taken from the real life and character of one man. Jewish writers could never have fallen into that stile, or invented that noble and sublime system of morals; and the gospel has such strong and inimitable strokes of credibility, so striking and so grand, that the inventor of such things would be a greater object of astonishment, than the hero of whom they are reported." The

The FORTUNE HUNTER.

A MODERN TALE.

CHAP. V.

THE first method proposed by the hero of this history, to get over this embarrassment, was to send *Amanda's* old mistress to her, to make a new appointment on pretence of his *Lordship's* being unfortunately under a prior engagement for that evening with some noblemen of the first rank, upon affairs of the greatest importance, from whom he feared he could not possibly get away. Accordingly *Mademoiselle* was summoned, and having received her instructions, waited upon her fair pupil the next evening, who received her with an applause of uncommon pleasure, but still observed her former reserve, never mentioning his *Lordship*, till the matron began, who nothing discouraged at this, took the opportunity, the moment they were alone together, to tell, in perfect raptures at her success, that his lordship was rejoiced at the prospect of meeting her at the time and place appointed that he had given her that beautiful diamond ring, as a reward for the news. (shewing the ring which he had lent her for that purpose) but that he had called upon her that morning, and with the greatest grief and vexation, in his looks, shewed her a summons, he had just received, to attend the king and council that very night, upon some extraordinary affairs, in which his advice was wanted, 'for my dearest life (concluded she) he is certainly some very great man, besides his being a lord; he talks of the king, and prince, and all of them, just as if he was one of themselves; but though it grieved me to see him in such a taking, I told him, it did not signify, for I was sure you would be so good as to excuse it, and meet him any other time, and so he appointed the next evening, and squeezing my hand, as he took his leave of me, told me, he hoped he

should settle matters so, when you meet, that you should not have occasion to make any more appointments; which you know, my dear, was as much as to say, he would marry you, before he parted with you, the very thought of which gave me so much joy, that I came directly to inform you of the good news, not doubting but that you would readily comply with his desire.'

Amanda, though properly prepared to receive her, could scarce conceal her indignation at such a scheme of villany; however, dissembling as well as she could, she told her with a look of dissatisfaction, which the sentiments of her heart made easy for her to put on, that she had set her heart upon that evening, when, if she did not meet him, she never would attempt it again; and sure he must have but little regard for a woman, profess what he would, who would not break through any appointment of business to meet her.—

'Ah but, my dear, consider the business of the state is another matter.'

—'It is in vain to say any more about it! If I do not meet him that night, I positively never will; and this is my determined resolution!'

'Well, this is very unaccountable; but I'll acquaint his lordship of it, and then let you know what he says; tho' I wish I could make you harken to reason, and not be so positive: but it is no affair of mine: I am not in danger of missing being made a countess, by such perverseness.'—

Saying which words she took her leave not at all dissatisfied in her heart at her disappointment, as she imagined it shewed *Amanda* so securely caught, that there was no danger of escaping; and in her opinion it was better to make sure of her, than follow the uncertain hope of the advertisement, though to engage her assistance, in either scheme

she was to have the same reward, which ever succeeded.

While *Amanda* and her friends were enjoying the perplexity into which this mult threw the adventurers, *Mademoiselle* repaired to her friend, and let him know, how determined the young lady was upon her assignation, congratulating him upon the certain success which that presaged; but notwithstanding all her arguments, the air of adventure which the advertisement carried, so strongly struck the imagination of our hero's mother, (who was deeply read in romance, and was besides the soul of the enterprize, which, as it was her own scheme originally, she thought she had an undoubted right to conduct as she pleased) that she would not hear a word of dropping the affair; however, to keep both schemes on foot, it was agreed to try to hasten the appointment of the kind advertiser; for the mother would by no means consent, that he should conclude with *Amanda*, till he had tried this adventure.

Accordingly a letter, breathing the highest ardour and impatience, was directly dispatched to Mrs. *Commode's*, to beg the promised interview might be granted an evening sooner than the one appointed. This letter, which was immediately conveyed to *Ensebius*, unravelled the whole scheme, and determined him, on the method of counterplotting it. He therefore sent an answer to it, in the same hand as before; expressing the lady's tender sense of the motives, for our hero's request, and the strongest concern at the impossibility of complying with it; because that, unhappily, was *her evening*, when she should have the first company in the city, at her *route*, which never broke up, till it was too late for her to think of going out; and urging punctuality to the former appointment.

This occasioned a new consultation, to which *Mademoiselle* was directly summoned; and the result was, that she once more tried her influence upon *Amanda*: It was concluded, that

he should attend the fair *incognita* first, and strive by the warmest endearments, to find out, who and what she was, as soon as he could; when he had done which, he could only feign a sudden indisposition, that should excuse his leaving her abruptly, to go to *Amanda*; for *Mademoiselle* would no more consent to his concluding any thing, with the former, upon the uncertainty of her own bare word, than his mother would let him wave so promising an adventure, without trying it, at least.

Accordingly, at the time appointed to a moment, he repaired to Mrs. *Commode's*, richly dressed, in a quite new suit, (for his former finery was utterly spoiled, in the adventure of the sack) where he was received at the house-door by a decent-looking matron, who conducted him into a back parlour, with the utmost caution, and appearance of mystery, as if for fear of alarming the people who were at work in the shop, and then left him, with a whisper, that the lady would be with him in a few moments. While he was viewing the prints, which were hung round the room, and indulging his expectation of his fair one's appearance, a young woman bolted abruptly into the room, and seeing our hero, started back, and cried out, 'Thieves; thieves!'—Upon which half a dozen more rushed in, out of the shop, and joined in the cry, which struck him dumb and motionless with astonishment and affright. But he was soon awoke from his reverie, by their laying hold of him, and crying all together, 'Bolt the door! fetch a constable! alarm the neighbourhood.'—While one of them seized his sword, and the rest dragged him about, without the least respect to his fine appearance. As soon as he was recovered enough from his surprize, to be able to speak, he begged that they would unhand him for a moment, and let him know what was the occasion of this uproar, and ill usage, so contrary to what he expected to have met, from the motive of his coming? ill-usage! cried the female who had seized

seized his sword, and seemed the most violent of them all) ' Ill-usage, indeed ! I presume my lord-mayor will order you better to-morrow, in Newgate ; I believe you did not expect such usage, or you would hardly have come ! you did not expect to have been detected ! How came you here what was your business ? Lord ! Lord ! I shall hate the sight of a laced coat again, as long as I live ! Sure it is time for gentlemen to leave of such, when thieves and robbers put them on ! Run ! fetch my mistress ! call in two or three of the porters about the door, and send for a constable directly ! I would not for the world have a thief in a laced coat and ruffles escape the gallows !—' Dear ladies, (interrupted the poor prisoner, falling upon his knees, half terrified to death) ' Dear ladies, do not be rash ! do not expose me ! I am no such person, I came here upon no such design. Where is Mrs. *Commode* ? where is the person who let me in ? she certainly can inform you of your mistake ; and how fatal the consequences of it may be.'—' Let you in ! Where is she indeed ; I believe you did not stand on that ceremony ; but very politely let yourself in ! But what do we stand talking to such a fellow for ? why does not some one run to fetch my mistress, and a constable ? where did Mrs. Jane go ?—' She is just gone out, she said for her mistress, (answered another) and will be here directly.' ' Dear ladies (joined the culprit) do not be rash ! do not expose me ; you do not know the consequence of it ! stay but till Mrs. *Commode* comes ! it must have been her maid who let me in, and said her mistress would be with me in a moment. Do pray, dear ladies, have a moment's patience, I shan't be ungrateful for the favour ! Will you accept of a few pieces to buy gloves ?' Just as he said this, they heard Mrs. *Commode's* voice in the shop, on which one of them went out to her, when,

after a few minutes delay, Mrs. *Commode* ran into the parlour where they all were, in the greatest hurry, ordering them to unhand the gentleman directly, and leave the room, and expressing great concern, at what had happened, which she attributed entirely to his impatience, in coming sooner, than she expected, and while she had been to fetch the lady, who, she said, actually came with her to the door, but hearing the uproar, could not possibly be prevailed upon to come in, or even stay a moment, but ran home directly. However, she added, she was glad nothing worse had happened, as another appointment might make amends for this accident, when she would take care that all things should be properly ordered. This was some consolation to the disappointed lover, who thought he had nothing to do now, but wait upon *Amanda* ; accordingly he thanked her for her friendship, and prepared to re-adjust his dress ; but, to his inexpressible mortification, found that impossible ; for one of the women who had seized him, happened to have an ink-bottle in her hand, which she had poured all over his coat and waistcoat, as some of the others had torn his laced ruffles and shirt to rags, as they dragged him about. This misfortune almost threw him into despair, as, beside the present disappointment, his finances began to grow low, and his taylor had made so great a difficulty of providing these, that he could not expect any more.—Mrs. *Commode* saw his distress ; and pretending to attribute it to his fright, prevailed on him to take a drop of cordial, into which, after tasting it to him, she conveyed as much tincture of jalap, as she thought he could take, without perceiving it. When this had raised his spirits a little, her kindness encouraged him to enquire, who his friend, *incognita*, was ; but she begged to be excused from satisfying his curiosity, alledging a promise of secrecy ; but at the same time, giving him broad hints, that it was a person well worth his attention and pursuit.

As soon as he had set himself a little to rights, a chair was called, in which he went directly home, to make the best preparation he could to attend his other appointment, to which the success of the former left him but little stomach: however, the eagerness of *Mademoiselle* over-ruled his own in-

difference, (for the divan was fitting, in expectation of the event of his first attendance) and he went to meet *Amanda*; though not without some misgivings in his heart, from his late misfortunes, and some rumblings in his bowels, from Mrs. *Commode's* cordial.

For the ROYAL AMERICAN MAGAZINE.

An EXPLANATION of some Particulars in an Essay, entitled THEORY of AGENCY, published about three years since.

Sold by John Perkins, Bookseller, in Union-Street, Boston.

THE author finding his meaning has been mistaken in some articles of that Essay, more especially in that of self-determination; and being desirous to supply any want of precision in the sense he intended to convey to his readers, takes this method to do himself justice, to the end they may the more easily judge where the truth lies.

The method of conveyance here made use of, may perhaps gratify some persons who have that piece in their hands and take the American Magazine.

There are two extremes of opinion concerning Liberty, necessity, and absolute determination of mind. Observation shews we are greatly necessitated on every side, which is a good deal favourable to that scheme; while the more we examine the opinion of absolute liberty, the more it disappears, till it intirely vanishes; it is from these appearances that our close inquiries, have generally adopted the system of fatality; which, had they adverted to the power we have of occasionally changing our motives, they would yet have rejected.

The Absolutarians have nothing tolerable in support of their Hypothesis of absolute self-determination, but a feeling of liberty, which, together with a sense of the propriety of it, excited a notion of free will, or determination of mind without motive. But

had they looked inward to the operations of the mind they would have found no such thing, and by a little contemplation of our frame have found it, incompatible to it, as may be made plainly to appear.

In that Essay, consideration being represented as the mental exercise in which our liberty originates, or the point on which it turns, it has been objected; that if without consideration we have no liberty, it is necessary we should have an absolute self-determining power of commanding its attendance. This the author could not find, and thinks he had shewn it needless, he is sensible that the necessity of such a power at first sight appears specious, but it is only upon a latent notion of something absolute being necessary to the reality of liberty. I shall here shew in a few words that we have in the constitution and natural operations of our minds, what is equivalent to any such special power of commanding it.

There are two senses in which liberty may be conceived: One absolute, the other dependent, or as it has been termed practical. This latter originates in the constitution of the mind, by the natural operations of its motive powers, reason, common sense, mental senses, &c. to these the bodily senses also contribute. All these have their objects and as their objects effect them we have perceptions, and from perceptions

ceptions ideas, and upon these considerations and reflections; and these at all times in some sort of degree; nor can we any ways avoid these wholly, since consideration is as natural as thought, and we can no more intermit the one than the other. They are indeed essentially the same, only that consideration is a more particular application of it to a subject in examining, &c. which neither in some degree can we at all times avoid. From these things it is evident we have no need of any special power of commanding it; and we may add that infinite wisdom never has ordered two methods or means where one was sufficient.

By asserting, that in consideration we occasionally change our motives, the proof of which as it seems was not to be attended to, I have been charged with meaning that we can determine before-hand what motives we will have and be determined by.

I have indeed said that new appearances arise in consideration by which the mind is frequently determined to a different judgment, from what it had before, with divers expressions of the same import, besides many others evidently contrary to what I am charged with.

The Absolutarians add, that if we are obliged to act according to the apparent best we are necessitated. I freely grant this, but it is wide from the point on which our liberty turns. We are in numberless things necessitated, and which moral freedom has no connection with, and which no more deprive us of liberty than our freedom makes us independent. The apparent best is a judgment formed, & a determination always necessitates unless we consider it; reconsidering relieves us from this necessity till another judgment is formed, in which it again takes place. By the way it is observable that our being obliged to act according to the apparent best is as contrary to absolute liberty as freedom by consideration is; it therefore behoves the Absolutarians to deny it. The patrons of it should give us a proper instance of

an absolute act, what they have hitherto produced are not so, they are all attended with motive, as it is very easy to perceive of those they have given, and which they call *arbitrium*. One of which, that they can at pleasure move an arm any way at will; but when they do this, is not their pleasure the motive? If they do it to shew they have absolute liberty, that intention is the motive. Their pretended choice of one or two similar eggs, and in consequence taking one is no choice. Their taking is from a resolution of breaking through the difficulty; they on this account seize one of them; and it is the same in the rest of their instances none of them are without motive. They therefore all belong to the mediate liberty instead of being *arbitrium*; did they prove any thing at all, this would be one, that their absolute liberty is something self-existent, an effect without a cause; they having imbibed the notion of doing different, and even contrary actions, all circumstances remaining the same, which no one has ever yet been conscious of.

To be acted by what appears best is perfectly suitable to mediate liberty; whereas to be able to act contrary to it would be an absurdity and contradiction in our nature. We may and we do often act contrary to what ought to be our prevailing motive, by wrong notions of things, voluntary depravities from disregarding our moral discernment, and negating consideration; thus admitting wrong motives to rule us. But however these things be, we still act by the apparent best, and with liberty; since we have liberty to abuse, as well as regulate ourselves. Moral liberty consists in the use of our understandings, which so far as misused necessitates indeed, in a more or less degree, but not wholly as long as any reason at all is used.

In the essay it has been shown, that we can, and in what manner we can, excite new affections, likings, and dislikings, &c. by means that may be used in practical liberty, while on the contrary

contrary by absolute liberty, no such things can be done, neither by this can we originate any ideas or designs; without some object moving the mind, there can be neither will, action, conduct or ideas: Man would be a void, he would forever lye still and neither think or do any thing. As we are not independent on our Maker, so neither are we on our own powers and faculties, our constitutional principles of action. We are formed to be moved: Till reason directs we are impelled by the sensitive powers. Infants are moved merely by sensations mechanically, then immediate perceptions rule them. Till they have ideas they cannot use reason, but these obtained at fuller age, they become reasoning beings and have freedom whether they reason well or ill, the mechanical powers (i. e.) the sensitive have at first the sole command of us, and they have in the generality the greatest share during life, few persons are chiefly governed by reason and the moral powers, such as the moral feelings, public sense honours, &c. but to go on—

The erroneous notion of will has put a shameful blind upon us. A great deal of importance has been attributed to it which belongs to other causes. It has been sufficiently proved that we can neither will, nor act without a motive, for this L—d K—me's proof is full and sufficient, although the use he makes of it is otherwise, but he was right in preferring necessity to absolute liberty, which could it be exemplified it would more resemble idiocy, or some species of madness, than any soundness of mind, at least it would degrade us below the brutal creation which are impelled right according to the primary intentions of their natures by their well directing instinct; man's conduct being governed by blind and arbitrary will, his liberty would be no honour to him, but a shocking absurdity and disgrace; without the proper motives would he will what is right and praise-worthy? far from it. Cicero says "where

there is reason, there is liberty" our moral freedom, which is our liberty, is the child of reason in exercise. It is by reason and not by mere will that man is constituted his own director. It is by reason and liberty that he is capable of virtue and vice, praise and blame. It is by these that we find men have disciplined themselves to command the corporal affections for some nobler and intellectual good. Instances of which appear in all ages, shewing us those that have moralised themselves, and reached the summit of the most sublime virtues, a divine principle appearing to co-operate with their well meant endeavours; but nothing of this by absolute liberty.

Upon the whole nothing appears more evident, at least to me, than that our liberty consists in the exercises of reason by consideration and reflection, whereby we examine the nature of actions, &c. and become determined by the apparent best. It appears also that,

Consideration is so constitutional that we cannot avoid it, but only turn it from one subject to another, as we frequently do, and this chiefly according to the present disposition of the mind, its improvements, and its moral rectitude; the being able to shift the subject of consideration from one thing to another, is a part of our liberty; as we can turn the bodily eye from an object before us, so we can do by the eye of the mind in consideration, and by this secure the possession of our present motives, whether they are for a vicious or moral gratification. Which things shew our liberty to be of a mediate nature, indeed it appears to have all the characters of truth, while the absolute is destitute of any one, and is evidently a mere *species recti* which vanishes upon the smallest close inspection, a perfect reverse to the other, which the more it is examined the more it is approved by our reason and common sense, as adequate to every purpose in which liberty can be useful.

Why it has been so long undiscovered appears to be its great simplicity, and the contracted point to which it is limited. To which we may add, the notion of will as a faculty and distinct power in the mind. The great ignorance in the nature of things has been for many ages, at the bottom of all these, metaphysical nonsense, supplying the place of true knowledge by which the most ignorant were enabled to talk in a very learned manner. It is only in a century or two past, that natural knowledge has been cultivated and the progress has been surprising; and what is particularly to our present purpose, the supreme wisdom hath in every thing made use of the most simple, and in appearance the weakest means to bring about the greatest effects, most delightful and surprising in contemplation; so that the simplicity and diminutive appearance of what is produced in the medium between absolute will and dull necessity, ought not to prevent a serious examination; and whoever omits this cannot have any knowledge of the matter but only implicit belief. I shall only add that,

Could the writers on liberty have accommodated their reasonings to the analogies in nature—had they written out of their own thoughts instead of implicitly following their predecessors, had they taken the method *a posteriori* instead of that *a priori* they would no doubt have greatly shortened the fruitless course of this controversy, and have

given a check to the enormous growth of *materialism* which has nestled far into our most important systems. *Vid. Ess.*

I now finish with hopes that what I have here done may satisfy the objectors, it will do so, if they in attention to facts look inwards, and observe well how things naturally pass in the mind, otherwise much better arguments than mine will have no effect. To this adding a wish that those who tell us that “the formal cause of liberty is beyond us, and the discovery not to be hoped for” may live to see themselves mistaken.

At present I meet with opposition, but reconcile myself to it well knowing that adult prejudices can seldom be removed unless by mathematical demonstration, which this subject does not admit of. But as what I have advanced, has been thought by some whose judgment is respectable, to fall but little short of it; and as on the other side, viz. of absolute self-determination and necessity nothing substantial appears farther than in the foregoing has been allowed, I am under no concern, but that as our youths advance, that time of life being curious to know what is new in literature arts and sciences, I say that they will among other things consider this, and as less prejudiced by pre-conceived opinions will judge more impartially, in which case I have no anxiety for the event of my scheme; and with these agreeable sentiments, and as it were a dedication of it to them, I leave it.

The Sentiments of an *Indian* on VENALITY and BRIBERY, delivered immediately before his death. In a remarkable history of the treatment of the *Spaniards* to the natives of *Florida*, after their conquest.

AN ancestor of ours, one of the earliest voyagers to the then new world in America, has been used to relate a story, which from mouth to mouth has been delivered down ever since, with great care and exactness, to every individual of our family; and tho' it has never yet been committed

to writing, it may well deserve to be saved from the fate of oral traditions, and delivered to the world, as it contains, a lesson of instruction useful at all times, but never so timely necessary, as to every individual of a free and happy people, who in after ages, may be induced from trifling temporary

rary advantages, to give a power of doing hurt to those whom they well know of a nature to execute it.

The history of the distresses of a brave, a free, an honest and a once happy people, from this inconsiderable act, of delivering a power, to make them and their posterity either happy or miserable, into improper hands, at a time when they might have found more worthy, will speak more strongly to the heart of all whose own fortune it may be hereafter, to be placed in a like situation, than all the sober lessons of a stiff morality.

The good old man, used, among the other scenes of fortune he had past, in this adventurous, enterprizing trade, to tell with a more than ordinary warmth and fervency, the distress he was once in, on the coast of Florida, then in the hands of its original conquerors, the Spaniards. The ship Elizabeth, in which he was at that time embarked, after long storm perished on this coast, and of fourscore persons, he was the only one who escaped with life.

The masters of the country, finding him a christian, though of another nation, behaved to him with great humanity, furnished him with all necessaries, and on the first opportunity sent him home. During the time he was among them, he went much among the native Indians, whom they kept in a kind of slavery, not to be matched in history, for cruelty and rigour: And as he had, long before, made himself in some degree, acquainted with the Indian language, and well knew the genius of the people, he has talked much of the warm and passionate declamations he heard among them on different occasions; but of all the rest, the following accident gave him the greatest idea of the most just character of these people, whom we are pleased to call Barbarians, of all that he had seen among them.

It was once his fortune to be present at a public execution, the unhappy subjects of this were partly foreign In-

dians, the captives of their wars, and partly the natives of the place, for what the Spaniards called rebellion. The tortures used at these executions, are too horrid for a christian ear, but the magnanimity and courage, with which these unhappy creatures bore them, were by far more astonishing to him, than all he had before seen in a life of observation of them.

The unhappy victims of revenge and butchery, were seated on the ground in a circle, bound hand and foot; the war-captives were to be first executed, and when with much solemnity and ceremony, the executioners came to enquire which they were first to take, a youth of about twenty-five, an Indian of a manly face, and majestic deportment, started up, called eagerly to the executioners in his own language, Me, take me first; and if you are men, as you Christians seem proud to call yourselves, take me only: I am *Discaptici* the war-captain, and who led these on to slaughter you; and if you would revenge the lives we have taken, satiate your vengeance all on me; I have an Indian captain's soul, and can bear more, and bear it longer than all these; and shall give your blood-thirsting Sachem here, more joy than legions of common slaves. Ye talk of mercy and of justice; if ye possess more then the names of these, continued he, give these their pardon—I led them out; what they did, was my act alone, and they are no more guilty of what injuries they have done you, than you are of my blood and tortures, who are but the ministers of that savage tyrant's orders.

The executioners, taking him at his word, pointed to the burning pile before him, at which he was to suffer; and the young hero, fixing at once his eyes upon it, never took them off again, or turned to any other object; but walked slowly and majestically to it, and at his third step began his *death song*. It is the constant custom of these hardy people, who expect no other than death with the severest tortures,

if

if they fall into their enemies hands, to be always prepared for it, and to support their spirits in it, by commemorating in a rude sort of music, their own warlike exploits against those enemies, who now are to sacrifice them to their revenge.

The youth began his song, with rejoicing that he had been an early enemy to his country's tyrants, that he had killed a Spaniard when but ten years old, that he had never ceased his conquests since, nor had a day of the last twenty months gone idle over his head; a day in which his country had not by his valour, one tyrant less to curse.

When he came to the stake, he entered on the particulars of his boldest actions, and when his tortures grew to their height, and life was hardly enough to support them: Tell, says he, with an intrepid, and yet manly voice, tell that Spaniard, (pointing to the governor, who sat a spectator to the horrible scene) I am the man who killed his base, perfidious father; tell him, continued he, in the same tone, this is the hand that tore out his base heart, and tossed to the eastern winds that and his perjured tongue together, to tell his king who lives beyond the great lake, an Indian, though he scorns to be a villain, is proud to know the way to punish one. His spirits just supported him to finish the last period, and he sunk at once, having through all the course of his most dreadful tortures, given no sign that he had condescended but to feel them.

The rest gave a loud huzza of acclamation at his behaviour, and each in the same undaunted manner, met the same horrid fate. When these had suffered singly, a whole troop of the natives rose to die together.

These walked dejected, silent, and as if in all the agonies of terror, to the place of execution; but arrived there, none shewed the least sign of fear, or, in the bitterest agonies, the least sense of pain, nor once opened his lips, nor even lifted once up his eye-lids.

They seemed sensible of death in all its terrors; as they approached it; but when they met it, not to fear, or think it worth their notice: Astonished at this mysterious behaviour, the stranger asked an old Indian who sat nearest him, the reason of it; to which the venerable victim made the following reply:—

We are to follow them——But, stranger! whoever thou art, as thou seemest not to be one of *these*, judge not so poorly of the Indian courage, to think the agonies that those, and that we feel, are the effects of fearing that idle phantom death. The Indian courage has its rise from innocence, we tremble not because we go to death, but because we are guilty. Those who first perished were worthy of a better fortune; we merit worse than what we feel. We have before sold ourselves to destruction; and we but now receive the reward such vices call for. There was a time, old man, when these who now are our tyrannic masters, were few, and weak to us; we gave them leave to seat themselves amongst us, and suffered them to grow too strong to be resisted, and then began to feel we were their slaves. Our fathers, born to better fate, disdained to live without their liberty; and these, we saw, when one morning sun discovered the whole Indian race extinct, destroyed by their own hands, and by mutual consent hanging on yon fatal trees.

The master of these men, who lives beyond the vast lake, displeased at this, sent in submissive terms and sued our friendship; he told us, that he meant these his servants, as our friends, to teach us the useful arts of life, and make us happy: And that out of all that were then here, we might ourselves elect whom most we liked, to act for him with us.

Here we agreed with him; but must we tell the sequel? This perfidious man, this butcher of our fathers, woo'd us with civil words to re-choose him. We are an honest race, and know no other use of words but to declare

declare our minds. He told us he repented of his faults, and we alas ! believed him ; he promised us all that our hearts could wish, and bribed us with what of all the things is most dear to us, each of us two guns, to sign a writing, wishing his master to continue him in his employment. We the remaining offspring of those parents, who chose death rather than slavery, chose alas ! the very author of that slavery ourselves to be our ruler. What had we then to expect, but what we feel ; bribes never did a real good to any ; our guns were seized from us again, by the first act of power ; and to prevent our complaining of his baseness, we are accused of forming a design against his life ; and now go to die with torture in his presence, for what he knows us guiltless of. But let us not complain :

We meet the just reward of our venal prostitution and our credulity. May he meet his ; and our tortures will be delight, to what his perjured heart must groan with.

The old man ended here his pathetic speech, and rose with his companions to meet his fate ; which, like the rest, they all suffered without a groan ; all that he said at parting, was, lifting up his eyes with fervent zeal to heaven ; may every man who lives hereafter, know from our sad fate, that he who offers him a bribe, means but to cut his throat, and is a villain.

Words are too soon forgotten, but may our destruction live in the remembrance of the latest ages, and even our tortures then will not be useless to the world.

Of the ORIGIN of CARDS.

ABOUT the year 1390, cards were invented to divert Charles the sixth, then king of France, who was fallen into a melancholy disposition.

That they were not in use before, appears highly probable. 1st. Because no cards are to be seen in any painting, sculpture, tapestry, &c. more ancient than the preceding period, but are represented in many works of ingenuity, since that age. 2dly, No prohibitions relative to cards, by the king's edicts, are mentioned, although some few years before, a most severe one was published, forbidding, by name, all manner of sports and pastimes, in order that the subjects might exercise themselves in shooting with bows and arrows, and be in a condition to oppose the English. Now it is not to be presumed, that so alluring a game as cards would have been omitted in the enumeration, had they been in use.

3dly, In all the ecclesiastical canons, prior to the said time, there occurs no mention of cards ; although twenty

years after that date, card-playing was interdicted the clergy, by a Gallican synod. About the same time is found in the account book of the king's cofferer, the following charge.

Paid for a pack of painted leaves bought for the king's amusement, three livres. Printing and stamping being then not discovered, the cards were painted, which made them so dear. Thence in the above synodical canons, they are called, *pagellæ pictæ*, painted little leave.

4thly, About 30 years after this, came a severe edict against cards in France ; and another by Emanuel, Duke of Savoy ; only permitting the ladies this pastime, *pro spinulis*, for pins and needles.

Of the design of CARDS.

THE inventor proposed by the figures of the four suits, or colours as the French call them, to represent the four states, or classes of men in the kingdom.

By

By the *Cœurs* (hearts) are meant, the *Cœur de Cœur*, quire-men or ecclesiastics; and therefore the Spaniards, who certainly received the use of cards from the French, have *capas* or chalices, instead of hearts.

The nobility, or prime military part of the kingdom, are represented by the ends or points of lances or pikes, and our ignorance of the meaning or resemblance of the figure, induced us to call them Spades. The Spaniards have *espadas* (swords in lieu of pikes, which is of similar import.

By Diamonds, are designed the order of citizens, merchants, and tradesmen, *carreaux* (stones.) The Spaniards have a coin, *dineros*, which answers to it; and the Dutch call the French word *carreaux*, *stienen*, stones, and diamonds, from the form.

Trefle, the trefoil leaf, or clover-grass (corruptly called clubs) alludes to the husbandman and peasants. How this suit came to be called Clubs, I cannot explain, unless borrowing the game from the Spaniard who have *bastos* (staves or clubs) instead of the trefoil, so gave the Spanish signification to the French figure.

The history of the four kings, which the French in drollery some-

times call the cards, is David, Alexander, Cæsar, and Charles, (which names were then, and still are, on the French cards.) These respectable names represent the four celebrated monarchies of the Jews, Greeks, Romans, and the Franks under Charlemagne.

By the queens are intended Argine, Esther, Judith and Pallas, (names retained on the French cards) typical of birth, piety, fortitude and wisdom, the qualifications residing in each person. Argine is an anagram for *Regina*, queen by descent.

By the knaves were designed the servants to knights (for knave, originally, meant only servant; and in an old translation of the Bible, St. Paul, is called the knave of Christ) but French pages and valets now indiscriminately used by various orders of persons, were formerly only allowed to persons of quality, (*Esquiers* *Escuiers*) shield or armour-bearers.

Others fancy that the knights themselves were designed by those cards, because Hogier and Lahire, two names on the French cards, were famous knights at the time cards were supposed to be invented.

REFLECTIONS on FEMALE Virtues;—on MODESTY, BEAUTY, and the proper Means of PLEASING.

From the Marchioness DE LAMBERT'S Advice to a Daughter.

THE virtues of women are difficult, because they have no help from glory, to practise them: to live at home; to mind only domestic cares; to be simple, just, and modest, are painful virtues, because they are obscure. A person must have a great deal of merit, to be able to shun making a figure; and a great deal of constancy to persevere in virtue, unknown, unnoticed by the world. Grandeur and reputation serve for support to our weakness, for such in reality is our desire to distinguish and raise ourselves. The mind rests too often in the public approba-

tion, but true glory consists in being satisfied without it; let it not enter then, into the motives of your actions; it is enough that it is the recompence of them.

Be assured, my daughter, that perfection and happiness are inseparable; that you can never be happy but by virtue, and scarce ever unhappy but by ill conduct. Whoever will examine themselves strictly, shall find that they never suffered any grievous affliction, but they occasioned it themselves, by some fault; or by being wanting in some duty. Anxiety always follows the loss of innocence; but

but virtue is ever attended with an inward satisfaction, that is a constant spring of felicity to all its votaries.

Do not however imagine, that your only virtue is modesty; there are many women who have no notion of any other, and fancy that by practising this, they discharge all the duties of society; and have a right to neglect the rest, and be as proud and censorious as they please. *Such a woman makes a man pay dear for her chastity; make nobody pay for yours; think rather, that it is a virtue which regards only yourself, and loses its greatest lustre, if it be not attended with the other virtues.*

We should be very tender in our modesty; inward corruption passes from the heart to the mouth, and occasions loose discourse. The most violent passions have need of modesty to shew themselves, in a seducing form; it should distinguish itself in all your actions; it should set off, and embellish all your person.

It has been said, that when Jove created the passions, he assigned every one of them, its distinct abode; modesty was forgot; and when she was introduced to him, he could not tell where to place her; she was therefore ordered to consort with all the rest. Ever since that time, she is inseparable from them; she is the friend of truth, and betrays the lie, that dares attack it; she is in a strict, and intimate union with love; she always attends, and frequently discovers, and proclaims it: Love, in a word, loses his charms, whenever he appears without her; there is not a more glorious ornament for a young lady, than modesty.

Let the chief part of your finery then be modesty; it has great advantages; it sets off beauty, and serves for a veil to ugliness. Modesty is the supplement of beauty. The great misfortune of ugliness is, that it smother, and buries the merit of women. People do not go to look in a forbidding figure, for the engaging qualities of the mind, and heart; 'tis a very

difficult affair, when merit must make its way, and shine through a disagreeable outside.

You do not want *graces*, to make you agreeable, but you are no beauty; this obliges you to lay up a stock of merit; the world will compliment you with nothing; beauty has great advantages: One of the ancients said of it, that it was a *short tyranny*, and the greatest privilege of nature; that handsome persons carry letters of recommendation in their looks.

Beauty inspires a pleasing sentiment which prepossesses people, in its favour. If you have made no such impressions, you must expect to be taken to pieces. Take care that there be nothing in your air, or manners, to make any person think that you do not know yourself; an air of confidence, in an ordinary figure, is most disgusting. Let nothing in your discourse, or dress, look like art; or at least, let it not be easy to find it out; the most refined art never let itself be seen.

You are not to neglect the accomplishments, and ornaments, proper to make you agreeable, for women are designed to please; but you should rather think of acquiring a solid merit, than of employing yourself in trifles. *Nothing is shorter than the reign of beauty; nothing is more melancholy, than the latter part of the lives of women, who never knew any thing, but that they were handsome.* If any person pays court to you, for the sake of your agreeable accomplishments, make his regard center in friendship; and secure the continuance of that friendship, by your merits.

It is a difficult thing to lay down rules to please; the *graces*, without merit, cannot please long; and merit, without the *graces*, may command the esteem of men, but can never move them. Women therefore must have an amiable merit, and join the *graces* to the virtues. I do not confine the merit of women merely to modesty: I give it a much larger extent. A valuable woman exerts the

the manly virtues of friendship, probity, and honour, in the perpetual discharge of all her obligations. An amiable woman should not only have the exterior graces; but also the finer graces of sentiment in the heart, and mind. There is nothing so hard as to please, without being so intent upon it, that it shall look a little like coquetry. Women generally please the world more, by their faults, than their good qualities. The men are for making their advantages of the weaknesses of amiable women; they would have nothing to do, with their virtue; they do not care to esteem them; they had much rather be amused by persons of little or no merit, than be forced to admire such as are virtuous:

A person who designs to please, should be well acquainted with human nature; men are much more affected, with what is new, than with what is excellent; but the flower of novelty soon fades; what pleased, when it was new, disgusts when it grows common. To keep up this taste for novelty, we must have a great many resources, and various kinds of merit, in ourselves. We must not stop at the agreeable accomplishments; we must strike their fancy with a variety of graces, and merits, to keep up their inclinations, and make the same object afford them all the pleasures of inconsistency.

Women are born with a violent desire to please; as they find themselves barred from all the usual ways, that lead to glory, and authority, they take another road to arrive at them, and make themselves amends by their agreeableness. Beauty imposes on the person, who has it; and insatuates the soul; yet remember that there is but a very small number of years difference, between a fine woman, and one who is no longer so. Get therefore, over this excessive desire to please; or at least keep from shewing it. We must not be extravagant in our dress, or let it take up all our time; the real graces do not depend on a studied finery; we must submit to the mode, as a troublesome sort of slavery, but comply with it, no more than we are obliged in decency. The mode would be reasonable, if it could be fixed to a point of perfection, convenience, and gracefulness; but to be always changing is inconsistency, rather than politeness, and a good taste.

A good taste avoids all excessiveness; it treats little things, as such, and gives itself very little trouble about them. Neatness is indeed agreeable; and deserves to be ranked among things that are graceful; but it sinks into littleness, when it is carried to an excess; it is much better to be careless, in things of little consequence, than to be too anxious about them.

On the PLEASURE and ADVANTAGE of RATIONAL CONVERSATION.

THE most pleasing, if not the first use of language, is the communication of the discoveries of reason, in the freedom of conversation. The advantages of this method of receiving instruction above the solitary study of written precept, are so obvious, that, though pedantic pride will not permit teachers to indulge their pupils in the freedom essential to it, lectures and disputations, in all the branches of knowledge, are established in every seminary of learning.

But specious as those institutions may appear, they fall far short of the excellency of free conversation; as in the former, the lecturer, satisfied with understanding himself, what he dictates, proceeds, without attending to the doubts and difficulties which may arise in the minds of his hearers; and victory, not truth, is the object too generally proposed by all disputants; whereas, in equal conversation, every doubt can be cleared, every difficulty removed, and knowledge established

established on the solid foundation of rational conviction.

As to written precepts, it is a remark most disadvantageous to the reputation of the learned, that very few such have been delivered as if they really were designed for general instruction. They have been either wrote in a dead language, or according to obsolete rules, invented without ignorance and contention sought rather to perplex than inform the mind; and which happily are known only to those who make study their particular profession, and therefore are obliged to labour through the whole mass of literary lumber; and even those who have broke through this prejudice, and given room to reason to pursue her discoveries, without the incumbrance of *problems, scholiums, corollaries, syllogisms*, and the rest of that pedantic jargon which are really a restraint, not an assistance to the mind, have yet affected a conciseness, which they unluckily call close reasoning, that has involved them in such an obscurity as requires so much time and labour to elucidate, as are sufficient to discourage the curious mind, and do too often lead it into the grossest errors.

This mistake has prevailed so universally, that perhaps it may not be too much to say, that our countryman LOCKE is the only philosopher who has avoided this fault, and written with an evidently sincere desire of being easily and clearly understood.

If this true end of conversation were properly attended to, imagination can scarce prescribe bounds to the improvement, which the human mind would receive from it. Instead of the trifling, idle, or vicious topics, which at present are made use of really to murder time, the deepest discoveries of science, the most sublime truths of morality and religion, would become familiar, their difficulties be removed, and further advances made in them, by the assistance of the additional light which the collision of so many different opinions, and opening them in

such a variety of views, must necessarily throw upon them. And as experience has amply refuted the prejudice which so long prevailed against the abilities of the female mind, and proved it equal to every rational pursuit, the conversation between the different sexes would take a new turn, in which the quickness and delicacy of woman would give such grace and liveliness to the more grave and abstracted judgment of man, as would repay the instruction she might receive from him.

The shortness of life is the universal excuse for the imperfection of human knowledge; but if any person would take an account of time, and compute what advances might be made by this application of that part of it which is thoughtlessly lost; that and the other plausible excuse of the necessity of relaxation to the mind by entertainment, would be taken away, as the useless void (to give the time at present spent in common conversation the most favourable name) would be filled up, and learning be recommended to inclination by the highest pleasure.

In this entertainment, almost the only one in life which is not really beneath the dignity of reason, it is scarce a presumption to suppose, that a great part of our happiness will consist, in that exalted state, where the incumbrances of sense shall fall off, and the mind become, in the perfection of its nature, a pure intelligence. As to the different parts of giving and receiving instruction, it is a question not easy to be decided, in which true benevolence feels the greatest pleasure, so that there can be no danger of its being allayed by arrogance or envy.

While, then, we have this sublime pleasure always within our power, is it not the greatest infatuation to abuse the blessing, and prostitute to other ends, the time that might be spent so happily? Why do we not enjoy this fore-taste of heaven, to prepare us for the riper fullness of its joy, when doubts and errors shall be drowned in the radiance of divine knowledge;
and

and things seen at one view, in the clearness of their real essence, not obscurely, and through the uncertain medium of fallible sense, as in this present life.

An ESSAY on the Improvement of TIME.

THE power of looking forward into futurity, though it is the distinguishing mark of reason, and sufficiently proves the immortality of the soul, yet if misapplied or mis-used, will serve only to flatter the imagination, and mislead the mind into a mazy track of errors, and embitter the few comforts allotted to human life.

It is a misfortune incident to all men, more especially to people of volatile dispositions, that they know not how to enjoy the present hour; the mind of man is perpetually planning out schemes of future happiness, and contemplating distant prospects of pleasure, which he flatters himself he is one day to possess, instead of endeavouring to enjoy the present with solid satisfaction. This unhappy disposition, this sickleness of mind, makes us live in a continual state of uneasy expectation; for when we have gained any thing which we have wished for, when the tardy revolution of time has brought to us what we have long impatiently expected, we soon grow cool with possession; and look with indifference upon that which so lately engaged our attention, and was the sole object of our hopes. Like children we long for a bauble; no sooner have we got it, but we are tired, and long for another, more pleased with the gratification of our wayward humours, than with the possession of the thing we wanted; new objects, new pleasures then strike our imaginations; these we pursue with the same ardour; these we long for with the same impatience, and possess them with the same disappointment and dissatisfaction.

One would imagine that so many fruitless endeavours, so many repeated disappointments would effectually cure us of the folly of indulging our minds in the fond expectation of fu-

ture felicity; that we should at last be prevailed upon to sit down contented in our respective stations, to enjoy the blessings that are set before us, and to make the most of that only portion of time which we can with any certainty call our own; yet such is the imperfection of our nature, such the infatuation of our minds, that in spite of the most convincing demonstrations of the folly of building upon futurity, though we see people unexpectedly sink into the grave who were engaged in the same eager pursuits with ourselves, we still continue to persevere in the fond delusion, we still pursue a phantom that mocks us at a distance, but always eludes our grasp.

Would every man, instead of indulging vain and uncertain expectations, instead of forming romantic schemes of visionary happiness, employ his thoughts and the faculties of his mind, in studying how he may best improve the present hour, he would find solid advantages resulting from his conduct, and be enabled to cast a retrospective eye upon past life with pleasure and self-satisfaction. Happiness, as much as our nature will admit of, it is in every man's power to obtain; it does not require a great genius, or eminent abilities to render life agreeable; on the contrary, we often see great wits more miserable and unhappy than even those of inferior or meaner abilities. This must be ascribed as well to their utter negligence of, and inattention to, the duties of religion and christianity; as to the volatility of their dispositions, and uncommon vigour of imagination and fancy, which makes them constantly languish after novelties, and as constantly leaves their wishes unsatisfied and disappointed. But how fatal a blindness, how perverse a folly is it, not to seize on the present opportunity

portunity of improving our time to the best advantage, while it is yet in our power, considering that it flies from us every moment, and is never to return again for a second trial of our obedience? When we stand on the brink of the grave, we see things as they really are, without any mask or false colouring. At that awful period, power will have lost its strength to protect, riches their value to relieve, knowledge its voice to instruct, and pleasures their charms to allure; so that the power which was not before exerted to defend the helpless, the wealth which never fed the poor, the knowledge which never persuaded to virtue, and the pleasures which arose from vice, were wretchedly employed, or madly pursued, and at the gloomy hour of death, can neither give hope, peace, nor comfort.

How sweet, on the other hand, is the reflection of those whose time has been employed to good purpose, according to their capacities and stations in the world! How happy is the prospect of the great whose power defended the oppressed, of the rich whose wealth relieved the indigent and raised merit from distress, of the learned whose knowledge diffused a love of virtue and piety, and of every person who did all the good, and prevented all the evil in his power! Their time and their talents were wisely employed. Death does not approach them like the king of terrors, but like a friend, who comes to release them from the vanity and sorrows of the world, and to charm their minds with a prospect of that everlasting peace and joy, of which they will soon be put in possession.

Description of the HOODED SERPENT.

[Embellished with an Engraving.]

THIS Serpent is found both in Brazil, the East-Indies, and the southern parts of Africa, and has its name from an excrescence resembling a hood or cap, at the top of its head. It is generally about three feet in length, and two inches and an half in circumference. Francis Leguat indeed affirms, that in the island of St. Maurice, near Batavia, they are eight feet in length, and as thick as a man's arm. Its skin is of a golden colour, and its poison extremely dangerous, perhaps more so than that of any other serpent. It is generally said

that there is a stone in its head, which proves an antidote against the bite of of this and all other serpents; but Kolben declares that he sought for it in vain, though he killed a number of them on that very account. Perhaps the stones, known to the Dutch at the Cape of Good Hope, under the name of Slang-steeners, or serpent stones, are fictitious, and made by the Bramins of the East-Indies, from whom they are procured; though every method hitherto taken to discover the composition, has proved abortive.

The WANDERINGS of HAPPINESS: AN ALLEGORY.

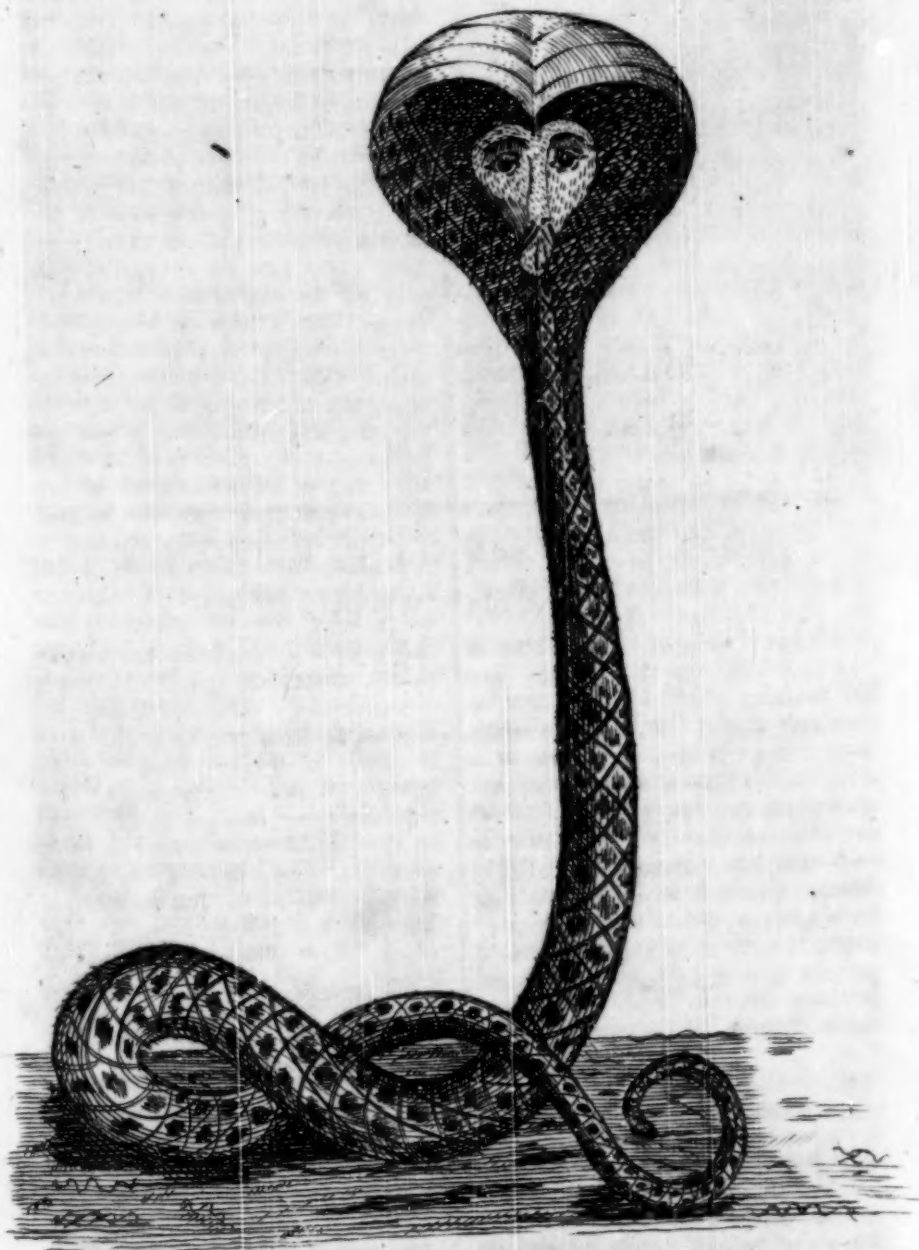
IF we are to believe, universally, that virtue leads directly to happiness, and vice to punishment in this world, I am afraid we shall form very erroneous opinions of the people we converse with; as every melancholy face will appear to be produced by a bad heart, and every cheerful face by

a good one. But it will be no discouragement to virtue to say, that the reverse of this is much oftener the case; nay, so obstinate am I in this opinion, that I seldom see a countenance of sincere and settled grief, without concluding it to be the effect of some eminent degree of virtue.

Vol. I

The Hooded Serpent.

Nº XI



Engraved for Roy.^l American Magazine.



If sickness and bodily pain were, indeed, all the misfortunes incident to our natures, it might be said with some colour of truth, that virtue was generally its own immediate reward, as every one will allow, that temperance and abstemiousness lead more directly to health and ease than riot and debauchery. But while we have affections that steal us from our own happiness, to involve us in the misery of those about us, they who have the best hearts, will be oftenest made uneasy.

The good man considers the whole human race as his own family; and as such a person, in a world like this, is liable to more disappointments than one who has only himself to care for, his troubles and mortifications will assuredly be greater.

The friends of virtue should therefore be cautious of promising what they are not sure will be performed; lest by a failure in the end, they bring discredit upon the means. It will always be sufficient to say of virtue, that its reward is certain, while it can be said of that reward, that its happiness is eternal.

The following allegory, which supposes the good man to be unhappy on earth, only because his goodness is imperfect, tho' not exactly applicable to the subject, may, however, afford some entertainment to your readers.

Jupiter, when he made man, brought with him from heaven a nymph called Felicia, or happiness, to be his companion. The better to engage them to each other, he furnished man with those passions and affections which were to feed the mind with perpetual wishes, with a guide called Reason, to restrain their violence; and to the nymph he gave immortal beauty, together with a certain degree of coyness, which is always sure to engage pursuit, and endear possession.

But as if some other power had a malicious design to set this pair at variance, notwithstanding the seeming desire of Jupiter to unite them, Felicia became insensible to every thing but

virtue, while the passions of man generally hurried him in a pursuit of her by the means of vice. With this difference in their natures it was impossible for them to agree; and in a short time they became almost strangers to each other. Reason would have gone over to the side of Felicia, but some particular passion always opposed him; for, what was almost incredible, though Reason was a sufficient match for the whole body of passions united, he was sure to be subdued, if singly encountered.

Jupiter laughed at the folly of man, and gave him woman. But as her frame was too delicately composed to endure the perpetual strife of Reason and the passions, he confined the former to man, and gave up woman to the government of the latter without controul.

Felicia, upon this new creation, grew again acquainted with man. She made him a visit of a month, and at his entreaty would have settled with him for ever, if the jealousy of woman had not driven her from his roof.

From this time the nymph has led a wandering life without any settled habitation. As the world grew peopled, she paid her visits to every corner of it; but though millions pretended to love her, not a single mortal had constancy to deserve her. Ceremony drove her from court, Avarice from the city, and Want from the cottage. Her delight, however, was in the last of these places, and there it was that she was most frequently to be found.

Jupiter saw with pity the wanderings of Felicia, and in a fortunate hour caused a mortal to be born, whose name was Bonario, or Goodness. He endowed him with all the graces of mind and body; and at an age when the soul becomes sensible of desires, he breathed into him a passion for the beautiful Felicia. Bonario had frequently seen her in his early visits to Wisdom and Devotion; but as lightness of belief and an over-fondness of mankind were failings inseparable to him, he often suffered him-

self to be led astray from Felicia, till reflection, the common friend of both, would set him right, and reconduct him to her company.

Though Felicia was a virgin of some thousand years old, her coyness was rather found to increase than to diminish. This, perhaps, to mortal old maids may be matter of wonder; but the true reason was, that the beauty of Felicia was incapable of decay. From hence it was, that the sickleness of Bonario made her less and less easy of access. Yet such was his frailty, that he continually suffered himself to be enticed from her, till at last she totally withdrew herself. Reflection came only to upbraid him. Her words, however, were of service, as by shewing him how he had lost Felicia, they gave him hopes that a contrary behaviour might, in time, regain her.

The lois of happiness instructs us how to value it. And now it was that Bonario began in earnest to love Felicia, and to devote his whole time to a pursuit of her. He enquired for her among the great, but they knew her not. He bribed the poor for intelligence, but they were strangers to her. He sought her of Knowledge, but she was ignorant of her; of pleasure, but she missed him. Temperance knew only the path she had taken; Virtue had seen her upon the way; but Religion assured him of her retreat, and sent Constancy to conduct him to her.

It was in a village far from town,

that Bonario again saw his Felicia; and here he was in hopes of possessing her forever. The coyness with which she treated him in his days of folly, time, and the amendment it had wrought in him, began to soften. He passed whole days in her society, and was rarely denied access to her, but when Passion had misguided him.

Felicia lived in this retreat, with the daughter of a simple villigar, called Innocence. To this amiable rustic did Bonario apply for intercession, upon every new offence against Felicia; but too impatient to delay, and out of humour with his advocate, he renewed his acquaintance with a court lady, called Vice, who was there upon a visit, and engaged her to solicit for him. This behaviour so enraged Felicia, that she again withdrew herself; and in the warmth of her resentment, sent up a petition to Jupiter, to be recalled to heaven.

Jupiter, upon this petition, called a council of the gods; in which it was decreed, that while Bonario continued upon earth, Felicia should not totally depart from it; but as the nature of Bonario was fickle and imperfect, his admission to her society should be only occasional and transient; That their nuptials should be deferred till the nature of Bonario should be changed by death, and that afterwards they should be inseparably united in the regions of immortality.

I am, Sir,

Your's, &c. T. H.

MORAL REFLECTIONS on the CHANGE of the SEASONS.

THE poets have numbered among the felicities of the golden age, an exemption from the change of seasons, and a perpetuity of spring; but I am not certain that in this state of imaginary happiness they have made sufficient provision for that insatiable demand of new gratifications, which seems particularly to characterize the nature of man. Our sense of delight is in a great measure com-

parative, and arises at once from the sensations which we feel, and those which we remember: Thus, ease after torment is pleasure for a time, and we are very agreeably recreated, when the body, chilled with the weather, is gradually recovering its natural tepidity; but the joy ceases when we have forgot the cold; we must fall below ease again, if we desire to rise above it, and purchase new felicity by

by voluntary pain. It is therefore not unlikely that however the fancy may be amused with the description of regions in which no wind is heard but the gentle zephyr, and no scenes are displayed, but vallies enamelled with unfading flowers, and woods waving their perennial verdure, we shall grow weary of uniformity, find our thoughts languish for want of other objects and employment, call on heaven for our wanted round of seasons, and think ourselves liberally recompensed for the inconveniencies of summer and winter, by new perceptions of the calmness and mildness of the intermediate variations.

Every season has its particular power of striking the mind. The nakedness and asperity of the wintry world always fill the beholder with pensive and profound astonishment; as the variety of the scene is lessened, its grandeur is encreased; and the mind is swelled at once by the mingled ideas

of the present and past, of the beauties which have vanished from the eyes, and the waste and desolation that are now before them.

It is observed by Milton, that he who neglects to visit the country in spring, and rejects the pleasures that are then in their first bloom and fragrance, is guilty of sullenness against nature. If we allot different duties to different seasons, he may be charged with equal disobedience to the voice of nature, who looks on the bleak hills and leafless woods without seriousness and awe. Spring is the season of gaiety, and winter of terror: in spring the heart of tranquility dances to the melody of the groves, and the eye of benevolence sparkles at the sight of happiness and plenty: in the winter compassion melts at universal calamity, and the tear of softness starts at the wailings of hunger, and the cries of the creation in distress.

For the ROYAL AMERICAN MAGAZINE.

On MISFORTUNES.

WHEN poverty stares any person in the face, their mind is continually casting about how they shall avoid the impending evil. Hope, that "sweet deluding ill" is ever employed in feeding the floating imagination with ideas of better times, but a series of disappointments dissipates the vapory prospects, and chase the wretched soul. Alonzo was a young gentleman whom fortune seems to have made her tennis-ball, (cast upon the inhospitable world, which goads the mind with ironical commiseration, expresses pity which it never feels, and adds to the misery of every hapless wretch that depends on its assistance) he passed his time in a gloomy seclusion from every social joy. When the evening shades shut out the beams of day, pensive and solitary he would rove from one part of the city to the other, without money, and consequently

without friends, a thousand melancholy ideas crowded upon his mind, heightened in their dark aspect by the surrounding shades of night. He retires to rest, but busy fancy will be at work; his dreams, how chimerical and romantic! Business, fortune and friends present themselves to his view; his heart dilates with gratitude and pleasure, but the returning dawn involves him in disappointment and chagrin. Agathon met the unhappy boy one morning, taking his usual tour. Why so sad and dejected, Alonzo? Cheer up your spirits. Better times are coming—am I not your friend? I'll get a place for you. But ah how little does brother feel for brother! words are cheap, and they were all that ever Alonzo received from Agathon.

Who'er upon the great depend,
Will seldom find a real friend;
They, who in riches lay repose,

Do

Do rarely feel a neighbour's woes :

Their words are fair, but ah you'll find

They're vain and empty as the wind.

How exquisitely must *he* feel the sharp pangs of poverty and contempt who descends from affluence and esteem ; he either grows callous to the wretchedness of his situation, and expires a victim to some infernal vice ; or, his soul, pierced to the centre with corroding reflections, wears his life away with the celerity of the inexorable consumption. Few have piety and fortitude enough to exercise their reason in a calm resignation to the dispensations of providence, when attacked with so potent misfortunes, Alonzo had a keen sensibility of soul which was too delicate to ride out the storm of his distress—he made several efforts to calm the tempest, but in vain—relief from every quarter seemed to fail—and thus he reasoned himself into the arms of death—“ Providence frowns upon me, my crimes deserve the expressions of divine anger, it is my duty to acquiesce, but I know I

cannot support my existence under this heavy load—I am therefore resigned to my destiny, since Providence chuses this medium to convey me to the grave, farewell vain world—farewell all my deluding prospects—farewell my treacherous friends—my inveterate foes—adieu ye dissolving connections of nature and friendship—ye were pleasing for a time, but the joys of mortal life are all vanished—I go to a happier state, and more refined pleasures.”—Hapless Alonzo, unfortunate youth, thus to cut short the thread of life, by the means of those dispensations which properly improved would have brightened thy days, and made thy life shine with distinguished lustre.

How vain, how weak, how ignorant is man !

His days unhappy, and his life a span.

Yet proud, and vain, accumulating cares,

Till discontent cuts short his flying years !

GREAT SIRE OF AGES ! condescend to show

The path to solid happiness below ;

Nor let blind man thro' devious mazes stray,

And lose the road that leads to endless day !

TO THE EDITOR OF THE ROYAL AMERICAN MAGAZINE.

SIR,

I READ with pleasure the piece in your Magazine of last month, relative to the mixing of soils, in order to fertilize the land. I have heretofore made experiments of the same kind, and never knew them to fail in a single instance. I took the hint from Bradley's treatise on *Husbandry and Gardening*, in which he gives an instance of two large fields (the one pure sand, and the other a hard tough clay, that the owners set no manner of value on) being rendered more fruitful than any fields in the same country by no other means than mixing, which was, as near as I can recollect, done in the following manner. The owner constantly employed his teams, when they were not otherwise necessarily engaged, in carting clay to the sand field, and returning sand to the clay field, until he had

covered each of them with earth from the other about six inches deep, after this the clay field was ploughed very deep, and turned over the sand, which had been laid upon it, and lay exposed to the frost one whole winter, as was also the clay which was laid upon the sandy field ; the frequent operation of the frost upon the clay slacked it as much as lime is slacked, by which means it was rendered capable of being mixed by repeated ploughings, and thereby made fit for use. This land (before totally useless) for ten years successively produced a crop of wheat of full thirty bushels per acre, without any manure.

In this new country manure is very scarce, especially on new farms where but little stock can be kept. We abound in sandy lands, especially in Plymouth county, and there is scarcely an hundred

hundred acres together, any where without some clay on or near it, and since the experiment is so easy, and certainly produces such good effects, it is well worth making.

Where farmers are weak handed as to teams, and cannot find means to come up to Mr. Bradley's rule, a smaller quantity should be applied. If, for instance, a man should chance to have a clay pit near a sandy field, he should cart clay sufficient to cover the sand only two inches, even though he should carry it in a wheelbarrow, he would find more account in it than from so much dung. I speak this from experience. It would always be best to cart the

clay in the fall, and lay it in small heaps properly distributed over the land, it would by this means, by frequent wets, heats and frosts be often put into a state of fermentation, and rendered fit to be spread over the land. This sort of dressing has greatly the advantage of dung, in that its effects are more durable, and it produces no insects to devour your crop. Clay prepared, and applied as before, is also the best manure for grass lands, this I first discovered by observing that where a cart passed often with clay through my pasture, there appeared a finer verdure, and a four-fold greater quantity of grass, as I then judged after a particular examination.

For the ROYAL AMERICAN MAGAZINE,

To ALCANDER on ENTHUSIASM.

DEAR SIR,

YOURS of the 20th ult. was handed me this evening by our mutual friend ALPHONSO, next to hearing your improving conversation is the pleasure that your ingenious epistles convey.—I am generally so happy as to agree with you in sentiment, and whenever that is not the case, as at present, I am always pleased and instructed by the candour and modesty with which you defend your tenets. It is one peculiar advantage of true friendship, that every little dissention has its source in principles of benevolence, whereby obstinacy and ignorance are often corrected, and a spirit of charity and catholicism is promoted. Mankind in general are too tenacious of their opinions; for there is no person whose system of thinking is so perfect, that it cannot be altered in some respects for the better. You are pleased to say that you wish that there was less of enthusiasm apparent in the conduct of ALPHONSO. I think with you there is a semblance of it in his behaviour sometimes, but let us be "slow to judge." You know his amiable soul is encased in a crazy ta-

bernacle, and his weakness of body often affects his mind; there is a certain connection between these two neighbours, that, however inexplicable in its nature, produces very visible and important effects. How has my soul been pierced to the centre, when I have seen the unhappy youth tormented with frightful ideas of future misery, to be the punishment of crimes he never committed; or if he did, were pardoned through faith in an atoning sacrifice, and though assured that this was the effect of animal weakness, he has refused to be comforted. The instance you refer to, perhaps you will say occurred when he was in remarkably good health; grant it, let us examine this matter. You know his tender conscience, you know also that "the commandment is exceeding broad," though he could not (as he thought) innocently join in the diversion proposed, yet he did not interrupt your pleasure by unseasonable admonitions, but was affable and pleasant. Our affections are too apt to leap the bounds of duty, our treacherous hearts call in something that has

has the likeness of reason to soothe our consciences and pervert the plainest injunctions of holy writ to suggest excuses, for very great deviations from the path of duty. He goes too far, that goes to the verge of allowable indulgences! You must have observed, my dear friend, that many who for a time walk very exemplarily, are tainted with the vanity and intoxicating pleasures of an unsatisfying world. I know you would not discourage *real piety*, and a modest appearance of it on all occasions, it is vain to think that even in these days we can live goddily without suffering persecution. Enthusiasm is now often applied when true religion is meant to be stigmatized. Though Alphonso is sometimes thought too precise, yet he is never destitute of arguments to defend his conduct. "Enthusiasm (he says) is an heat of imagination,

vehemence of passion, and a pretension to more than usual proficiency in religion ;" but the even tenor of his behaviour evinces a contrary disposition, shews a modesty and diffidence of himself, that sometimes borders upon weakness. Enthusiasts are apt to conceive a superlative contempt for all that are not as wild and romantic as themselves. Did you ever know a more charitable, kind and candid mind than Alphonso's? O my friend, let us aim at an imitation of his example, and may the same mind be in us. We are to act our parts in a difficult day; but the intrepid soul is happy when it has opportunities of signalizing itself. With the same affection which I ever felt for you (and that you know is ardent and sincere) I subscribe,
your friend,
and humble servant,
POLLIO.

A PERSIAN ANECDOTE.

A POET whose name was Delah, attracted by the fame of Ogtai-Khan's munificence, undertook a journey, on foot, from the remotest part of Tartary, as far as to that prince's court, in China, for no other purpose than to throw himself at the foot of his throne, and implore his assistance to discharge a debt of five hundred balischés, under the weight of which he became dispirited, and was interrupted in his studies.—The generous prince conversing with him, and discerning his extraordinary merit, entertained him very graciously, and ordered him a thousand.—His chief minister remonstrated, that this was rather prodigality than bounty, to give double the sum demanded!—"Have you not considered, replied Ogtai-Khan, that the poor man has

travelled over the mountains and deserts, merely on the fame of our liberality? And, should we send him back with no more than what is just sufficient to pay his debts, by what means will he be able to defray the charges of his journey?" "But your highness, (answered the minister) has not yet been informed, that he presumed to write a satire against me, since his coming hither, because I was unwilling to allow him access with so impertinent a petition!"—"For which reason (replied the prince) you shall present him with another thousand out of your own private purse, that he may go back and tell his countrymen, there is a monarch in this part of the world, who permits not his minister's resentments to be the measures of his bounty."

Poetical

Poetical Essays, for June, 1774.

For the ROYAL AMERICAN MAGAZINE.

SPRING, an ODE.

OLD hoary winter now has ceas'd his
raging,
And all his storms and blasts are hush'd in
silence,
And in return the mild and gentle spring comes
Blooming with verdure.

See how the mild and vernal clouds come floating
On the soft Æther charg'd with copious showers,
Balmey and gentle they diffill in plenty.

All hearts rejoicing.

Bright Phœbus from his long exiles returning
Visits the earth with beams benign and cheering,
Shedding his blessings with a rich profusion.

On plains and vallies.

See how the vales and meadows stand arrayed,
Cloath'd in azure and bedeck'd with flowers,
Cowslips and daisies, with the purple violet.
Blooming with fragrance.

See all the trees put on their leafy honours,
Waving with grandeur, when the gentle
zephyrs

Floating with sweetness, fanning all their branches
With gentle breezes.

Hark! how the groves resound with chearful
music,

Hark! the sweet songsters on the boughs re-
joicing,

Tuning their voices with melodious accents
In sweetest chorus.

All Nature smiles amid the gay creation,
When such bright scenes of beauty now ap-
proaches,

The loves and graces in their softest accents
Breath forth sweet music.

If such delights from the gay decorations
Of smiling spring and a few op'ning flowers,
Whose short-liv'd glories soon are gone and
blasted

Their beauty fading.

Say then Urania and sing forth the grandeur
Of spring immortal when the great arch-angel
With his shrill trumpet bursts the gloomy
mansions.

Of the Redeemed.

Then the vile body which for many ages
Has slept in silence, turn'd to foul corruption,
Quick as a thought awakes to life eternal

Sparkling with brightness.

Then shall the mortal put on the immortal,
Cloath'd in white robes they shall ascend to Jesus,

Where he in triumph on his throne of glory
Bids a sweet welcome.

Hark! how the grand celestial chorus echoes
Through the wide arch when all the mighty
seraphs

With golden harps in accents so melodious
Shout the Redeemer.

Thoughts on PRINTING.

THE living speech, sweet virtue's sacred
lore,

Moves while 'tis utter'd, and affects no more.

A longer date the marble bust may claim,

And give to future days th' ennobled name;

From time to time the speaking image charms,

And the gay breast with gen'rous ardour warms.

Yet oh! how few from hence improve the
mind,

The lecture to one narrow spot confin'd!

Nor the firm statue still defies the rage

Of eating years and injury of age.

LETTERS alone the pow'r of time controul,

And to the lure of virtue bend the soul:

Alone secure th' illustrious hero's praise,

While ART from clime to clime the pledge
conveys:

Far wide the mute instructor spreads, nor fears

The tyrant's edict, or the waste of years.

A long Hereafter claims the deathless page

Improv'd in credit as improv'd in age:

Our late descendants hence (a race unknown)

Shall make the world's past knowledge all
their own,

What skill for ever discerning time repairs,

And ev'ry science amplified by theirs.

OUT IS.

ON NIGHT.

HASTE, solemn night, to close the
eye of day,

To sooth each pain, and drive each care away;

To charm the soul of labour to repose,

While breathing zephyrs lull each folding rose;

To ease the anxious heart of thrilling fear,

While flattering hope deludes each starting tear:

'Tis silence all, and hush'd each warbler's throat,

Save Philomela's melancholy note.

Now wild Ambition plans each airy scheme,

But blasting Envy poisons ev'ry dream:

Now conscious guilt presumes in vain to find

One beam of comfort dawning o'er his mind;

But innocence, by downy sleep carest,

Feels no contending passions in her breast.

Now

Now contemplation wings her sober flight,
And pours her secrets in the breast of night:
The glitt'ring stars in lucid order run,
Leaving no wishes for the absent sun.
The silent moon steals on, by slow degrees,
And seems to whisper to the hush'ning trees;
Till fair Aurora reassumes her sphere,
And drops a spangle in each cowslip's ear.

EMPLOYMENT in SOLITUDE.

FREE from the cares which every soul
perplex,
No doubts to rack me, and no cares to vex,
To fame a stranger, and from wealth remote,
A foe to pleasure, and a friend to thought;
Far from the vain, unthinking, heedless throng,
Thro' life's still vale I silent steal along.
When morning sleeps the glitt'ring green in dew,
And the pale cloud just shoots its skirts in blue,
I traverse o'er the many-winding maze,
And hymn in Nature's works her author's praise.
When Summer strows afar the crimson'd flower,
And the earth begs in vain the soft'ning show'r,
Wrapt in the gloom of yonder hawthorn shade,
The sun's bright rays in darkness I evade.
When Eve slow lingers o'er the lonely plain,
And the faint eye just kens the misty main,
On Contemplation's sacred wing I soar,
Where Fancy droops, and Reason towers no more;
Where sits enthron'd, in awful state sublime,
The God of nature, and the God of time.
Here wrapt to future times, I thoughtful trace
A favour's mercy, and a sovereign's grace,
Till thankful Praise attune my glowing breast,
And silence speaks where language is suppress.

"All things are full of Labour."

WELL, what a busy world is this!
A restless, noisy bubble!
There's no such thing as solid bliss,
Unchang'd with care and trouble.
The sweets,—the joys which here are found,
Vain joys ourselves have stated;
Are but the same laborious round,
A thousand times repeated.
The sun each morn so early seen,
Sweats up the eastern steep;
And then as fast goes down again,
And seeks his native deep.
The moon too, like her sister made,
Goes labouring on with pain;
Till of her burden brought to bed,
And then grows young again.
Now Flora's dress'd in all her pride here,
Straight Summer's dog-days enter;
Next Autumn brings us wine and cyder,
And then again comes Winter.
These are industrious, all must own,
For nature's seldom idle;
Shall man then, lordly man alone,
Refuse to bear the bridle?

No;—we too have our rounds;—'tis light,
We eat,—we drink,—we play:
At noon the same, the same at night,
And so conclude the day.

ELEGIAC REFLECTIONS on WINTER.

TIS Winter! mark the soft descending
snow
Has rob'd the fields, and whiten'd every scene;
The hail loud rattles, while rough tempests blow,
Now rain pours down, and deluges the plain.
But 'tis in man's reflective pow'r to warm,
And baulk the rigour of th' inclement year,
To paint the past, or bid the future charm,
Since Hope supports, when Disappointment's near.
'Tis her's to reach kind comfort from afar,
To paint the verdant Spring, and flow'ring
trees.
T'extend the view to Summer's sultry car,
And barter tempests for the cooling breeze.
'Tis Heav'n permits these shifting scenes below,
To wear our passions from th' uncertain state,
And bid affection in that channel flow,
Where winter's ne'er approach, nor tempests
wait.
Thus the poor trav'ler, on some desert land,
Far from his wife, and tender offspring dear,
Struck with the rueful waste around, may stand,
Think of his home, and drop a longing tear.

The Progress of LOVE.

NATURE when she form'd a man,
Gave a soul for love design'd;
Love with life it first began,
And possess'd his infant mind.
When upon the breast he lay,
Love began to grow within;
With his milk, he every day,
Suck'd the soothing passion in.
First a feeble spark, it glow'd,
Glow'd and brighter still became,
Beauty fuel soon bestow'd,
Youth increas'd it to a flame.
Till by age and weakness worn,
Half extinguish'd it shall lie:
Thus was every mortal born,
Once to love, and once to die.

ON VIRTUE.

O LOVELY goddess, fairest gift of Heav'n,
Thy pleasant paths o'er-run with flow'rs
of peace,
Fatigue no traveller, no night o'ertakes;
No fable darkness overspreads the mind
Of him that persevereth in thy ways.

Should

Should disappointment, with her talons, tear,
Or cloven-footed malice dare attack;
Unmov'd he'll view them with indifference,
Or as the winged lark straight soars aloft,
His mind will mount on contemplation's wing,
And chant ejaculations to the skies.—
Ev'n should that horrid monster, cruel war,
Make it his duty on the embattled plain,
To meet in bloody fight his country's foe;
With steady courage he'll the call obey;
And, 'midst the horrid din of fire and sword,
His breast is calm, and all is peace within:
Conscious of having serv'd both God and man,
He lives to honour, or he dies to gain.

When silly mortals leave fair virtue's ways,
And suffer modish vice to make them tools,
Oh! what a dismal change their hearts betrays,
And each transition will proclaim them fools.

To the EDITOR of the ROYAL AMERICAN
MAGAZINE.

SIR,

I was lately in a company, where the conversation turned on the non-consumption agreement, and the vast importance of resolving not to purchase any thing but the necessaries of life; in order to defeat the present plan of despotism, so insidiously concerted and so violently pursued. One of the company desir'd a Lady to give him a list of the necessaries of life for a fine Lady, and she soon after sent him an elegant copy of verses; which falling into my hands I enclose to you, from a persuasion that they will prove an agreeable entertainment to your readers.

To a Gentleman who requested a
List of those Articles which Female
Vanity has comprized under the
Head of Necessaries.

LET freedom weep and tyranny prevail,
And stubborn patriots either frown or rail;
Let them of grave acronomy talk loud,
Prate prudent measures to the list'ning croud,
In strains rhetorical with servid zeal
Display the danger of the common-weal,
And show fair liberty, who us'd to smile,
The guardian goddess of Britannia's Isle,
Enwrap'd in fables, drooping o'er the grave
Of bleeding Heroes, whom the wish'd to save:
Let them mark out Columbia's foes,
And still anticipating distant woes,
Point to that period when inglorious kings
Deal round the curses that a Churchill sings:
What is the anguish of whole towns in tears,
Or trembling cities groaning out their fears?
The state may totter o'er proud ruin's brink,
The sword be brandish'd, or the bark may sink,
But shall Clarissa throw her robes aside,
The brightest ornaments of female pride,
Quit the dear pomp, and all the gay parade,
The costly trappings that adorn the maid?
In full convention met for the debate
To fix a plan to save a sinking state,

Where every fair one might, as she inclin'd,
Object, discuss and freely speak her mind;
Lamira wishes freedom may succeed;
But to such terms what female e'er agreed?
And tho' she sees her injured country mourn
The powerful despot's low'ring haughty frown,
Entrenched in forms and sanctions of the law,
Can she submit all commerce to withdraw
From that proud state, whose mercenary hand
Spreads wide confusion o'er this fertile land?
By hostile mandates, nurs'd in venal courts,
She robs the vintage, and blockades the ports,
Destroys the concord and breaks down the shrine
By virtue rais'd to harmony divine.
Fierce rancour blazon'd, on each breast display'd,
And for a crest a Gorgon's snaky head,
While troops of guards are planted round the
plain,

Whose crimes contagious, youth and beauty stain.
The good, the wise, the prudent, and the gay,
The mingled tear and sigh for sigh repay,
And anxious thoughts each generous bosom fill
How to avert the dread approaching ill.
But midst of discord, sadness and dismay
Hope spreads her wings and flight across the way.
Thanks to that sex, by heavenly hand design'd,
Form'd, or to bless, or ruin all mankind,
They in the pride of Roman Matrons rise,
Nobly resolve to make the sacrifice,
Quit all but the necessities of life
And imitate a Pompey's prudent life.
But does ****, vigilant and wise,
Call for a schedule that will all comprize?
'Tis so contracted that a Spartan sage
Must praise this frugal self-denying age.
And if ye doubt, an inventory clear
Of all the needs, Clarissa offers here,
Nor can she fear, a rigid Cato's frown
When she lays by the rich embroider'd gown,
And Modesty compounds for just enough—
Perhaps a dozen, of less costly stuff,
With lawn and lutestrings, blond and meelin laces,
Fringes and jewels, fans and tweezer cases,
Gay cloaks and hats of every shape and size,
Scarfs, cardinals and ribbons of all dyes;
With ruffles stamp'd and aprons of tambour,
Tippets and handkerchiefs at least three score.
In finest muslins that fair India boasts,
She sips the herbage fetch'd from China's coasts:
For while the fragrant Hyson leaf regales,
Who'll wear the homespun produce of the vales?
For if 'twould save a nation from the curse
Of standing troops (or name a plague still worse)
Few can the choice, delicious draught give up,
Tho' all Pandora's poisons fill the cup.
But catgut work, and silken hose and shoes,
And fifty ditto's that the ladies use,
If my poor treach'rous memory has miss'd,
Ingenious T—— shall compleat the list.
So meek, so moderate, Clarissa's claim (shame,
The manly cheek must burn with conscious
If he refuse applauses justly due
When Clara proves the sex's wants so few.
In youth they in the antiquated page
Have read the threatnings of the Hebrew sage.
But wimples, mantles, curls and crisping pins
Need not be rank'd among the modern sins.

For

For when our taste and manner's understood,
 What in the scale is stomacher or hood?
 Though all may love the sprightly Debonaire
 The pride of drest, the courtly mein and air,
 One recent test of virtue let me bring,
 Truth bear me witness, and fame clap thy wing.
 Mira! looks up the full drest negligee,
 And substitutes the careless polanee,
 Until some lais just from Britain's court
 A jaunty drest or newer taste import;
 The sweet temptation cannot be withstood,
 Tho' for the purchase pay'd her father's blood,
 Tho' loss of freedom is the costly price
 And flaming Comets sweep the angry skies,
 'Or Earthquakes threaten or Volcanos roar,
 Indulge this trifle, and she asks no more.
 Tis reason asks, and justice must comply,
 Nor sternest patriot can the suit deny.
 What! all the aid of foreign looms refuse?
 As beds of tulips strip'd of richest hues,
 Or the gay blossom nipt by sudden frost;
 Myrtilla reign no more a favourite toast?
 For what is virtue, or the winning grace
 Of soft good humour playing round the face?
 Or what those modest antiquated charms
 That bur'd a Brutus to a Portia's arms?
 Or all the hidden beauties of the mind,
 Compar'd to gauze and tassels well combin'd?
 In this blest'd age, when such is female worth,
 Who fears a Machiavel or guilty North?
 Nor manly bosoms feel a higher flame:
 Some cog the die, and others win the game.
 Trace their meanders to their tainted source,
 What the grand pole-star that directs their course?
 Unmeaning vanity first threw the bowl
 And pride and passion swell the narrow soul.
 This prompts the venal Sycophant's address,
 To him who plunges millions in distress,
 To gratify revenge or innate vice,
 His bold ambition or his avarice.
 But tho' your wives in foreign fripperies drest,
 And patriot virtue is the minion's jest,
 America still boasts a Thracia's name
 Who shall hereafter grace the rolls of fame;
 Her good Cornelias and her Avias fair,
 Who death in its most hideous forms can dare,
 Rather than live vain fickle fortune's sport
 Amidst the panders of a tyrant's court;
 With a long list of generous worthy men
 Who spurn the yoke and servitude disdain,
 And nobly struggle in a vicious age,
 To stem the torrent of despotic rage,
 Who leagu'd in solemn covenant unite,
 And by the manes of a Hamden plight,
 That while the furies lash Britannia's shore,
 Or wild Niagara's cataracts shall roar,
 And Heav'n looks down and sanctifies the deed,
 They'll fight for freedom, and for virtue bleed.

ON VICE.

UNhappy man, ah! thrice unhappy he,
 That loses the fair robe of innocence,
 To put on thy loose habit all forlorn;
 His guard is lost, his greatest bulwark gone,
 He as a coward dreads to shew his face,
 Or meditate or rear his head to conscience,
 Where lurks the viper, there the serpent broods;
 And, when the busy world to rest retires,
 Expands its sting, and sorely wounds the breast:
 Or should exhausted nature yield to sleep,
 And the dull god of slumber close his eyes,
 Ev'n then his troubled brain his mind affrights.
 Should the blind goddess grant him wealth in store,
 Or earthly grandeur court him to her shrine,
 And pleasure seem to hover all around;
 Yet these are all but superficial toys,
 That cannot penetrate to ease his heart;
 But, as a gilded monumental tomb
 Serves well to hide the impurity within, [dart;
 Still lurks the golden hydra with its poignant
 The dread of judgment, and of death eternal,
 Mays all his bliss, or drives him to despair;
 Whose horrid gulph admits no cheering ray
 Of hope, or mercy, on a dying day.

ELEGY to a PINE TREE.

NOW to the rosy-finger'd train of May,
 At length the dreary hours of winter
 yield:
 No more the hoar-frost chills the new-born day,
 No more the wild winds blast the flow'ry
 field.
 Now from yon orchard, lovely to the sight!
 A balmy fragrance breathe the zephyrs
 bland;
 While in luxuriant foliage, proudly dight,
 The sacred fathers of the forest stand.
 Behold yon pine, that lifts its silver head,
 Deep in the bosom of the pathless glade:
 Who now, to wander where its branches spread,
 Will quit the fragrance of the vernal shade.
 Yet when the blooming beauties of the wood,
 By winter chill'd their leafy glories yield,
 Thy boughs superior to the storm have stood,
 And flourish'd, verdant 'midst the russet field.
 Mindful of this, my votive hands shall cull
 Each product fair of April's fruitful show'rs,
 From each gay shrub its blushing honours pull,
 And on thy branches hang the various flow'rs.
 And here, when Phoebus glides the rising day,
 I'll often strike with grateful hand the lyre;
 And thou, 'midst vernal groves, shalt hear a lay,
 Which friendship, faith and constancy in-
 spire.

Historical Chronicle, June, 1774.

GENERAL HISTORY of AMERICA, for June, 1774.

THE Port of Boston, agreeable to an Edit of the British Parliament, and signed by His Majesty, is now entirely shut up, and the Constitution of the Province intended to be subverted, for no other Reason than that some Tea belonging to the East-India Company, was destroyed there. The Inhabitants of that Metropolis, says a Writer on the Subject, "Now receive that Insult and Damage, which was never experienced in the hottest Wars we have been engaged in with France and Spain, and their Allies, the Savages of the American Woods:---The Particulars of the Siege, and the Manœuvres of our Enemies, may in future be told by some able Historian. Suffice it at present to inform the World, that though Wood and Provisions have been allowed us by said Port-Act, the Introduction of these Articles has been attended with such Loss of Time and unnecessary Charges as greatly to raise the Price of Fuel upon the poor Inhabitants: No Wood can be brought from the Rivers and Bays included in our Harbour, upon which we depended for a considerable Part of our Supply: No Goods of any Kind are suffered to be waterborne within a Circle of sixty Miles: No Timber, Boards, Shingles, Bricks, Lime, Sand, &c. &c. are to be transported from one Wharf to another; and so even the Tradesmen, not immediately dependant upon shipping are thrown out of Business. No Barrels of Liquors, Bread, Flour, &c. are suffered to be brought a few Rods in our row Boats, or across our shortest Ferries; and even the Vessels on the Stocks, which have for some Time past been ready for launching, cannot be put into the Water, without their being exposed to a threatened Seizure. Neither is the dried Table Fish and Oil, the Charity of our Marblehead Friends, nor Rice, the generous Presents of the Carolinians, nor even House-Sand, to be brought us by Water, but must be encumbered with the great Charge of about 30 Miles land carriage: We are also cut off from the Advantage and supplying as usual an Extent of Sea-Coast on the North and South of more than 100 Leagues, even with British Merchandize." Notwithstanding which they remain firm and unshaken, and are determined, by the Help of God, never to give up the Cause of America, nor tarnish her Freedom, if they even die in Defence of it. Most of the principal Towns on this large Continent have met together, and passed spirited Resolves, which express their Sense of this cruel Act, and their Determination of supporting and assisting Boston, till it shall be repealed, as they look up as the Blow as given to themselves. Their Generosity is worthy of free and noble Minds, and their Ardour in the Cause of Liberty never was exceeded by Mortals: One great Soul now animates the American World, unites all the Colonies in one Band of Brothers, and every Pulse beats Ardour for American Freedom. A general Congress of Deputies from each Province is agreed on, who it is thought will meet in Philadelphia some Time in September next, to determine on what is best to be done for the Salvation of American Liberty. The Bills for altering the Charter, &c. of the Massachusetts-Bay, are, if signed by the King, to take Place on the First Day of August next. Four Regiments, and a Detachment of the Royal Train of Artillery, with Field Pieces, are arrived and encamped on Boston Common, with an Intent as is supposed to enforce these arbitrary Measures. The Patriotism and Benevolence of every considerable Colony and Town, exhibited in contributing to support the oppressed and suffering People of Boston, is beyond a parallel, and astonishes those contracted Minds which never were warmed with the God-like Principles of Liberty. The Indians have lately killed a Number of white People in the frontier Settlements of Virginia, and the Southern Colonies, which is likely to produce a War between those Colonies and the Indians. It is hinted that L. N--- is the Instigator of this Disturbance, thereby to divide the Attention and Strength of the Colonies, that his Plan of enslaving America might better succeed: What gives Room for this Apprehension, is, we are informed, a Creature of one of his L---s Tools killed some Indians, which gave Rise to the Dispute.

DOMESTIC INTELLIGENCE.

BOSTON, THURSDAY, JUNE 2.

TELL it in Gath publish it in Askelon, that the Boston port-bill, in all its parts is now carrying into execution and that Boston is the only

put into greater distress, and is more insulted by an English armament than she ever was by a French or Spanish fleet in the hottest war, when left without one British ship for her protection.---

The

The town is become a spectacle to angels and men, God grant that it may not be intimidated by the present horrors to make a surrender of the rights of Americans; or in any respect to dishonour herself in this day of trial and perplexity.

The regiment on board the transports arrived yesterday we are informed, is the 4th, or King's own, which is to encamp on Boston common. We are now told that this, or other regiments will be quartered here untill we are brought to a sense of our Duty.—*Is it not the duty of a virtuous, brave and free people to resist Tyranny?*

Thousands in this town who cannot discern between the right hand and the left, are by the Boston Port Bill, involved in the general calamity.—May their cries enter into the ear of that potentate, who delighteth himself in mercy.

Business was finished at the custom-house at 12 o'clock yesterday noon, and this harbour is now shut against all vessels bound hither, and on the 15th instant none will be allowed to depart hence. *Be it forever remembered, to thy grief and shame, O Britain!*

His Excellency the governor was pleased on Saturday last, to adjourn the General Assembly to Wednesday the 7th of June, then to meet at Salem in the county of Essex.

THURSDAY, June 9.

We hear that there is near thirty sail of wood vessels, at Marblehead from the eastward bound to this place, who are obliged to unload and load again before they are permitted to take their departure.

The commissioners of the customs now hold their board in Salem.

We hear the corporation of Harvard College have voted, that considering the present dark aspect of our public affairs—There be no public Commencement this year—and that the candidates for the first and second degrees, shall receive their degrees, in a general diploma. Which vote hath been concurred by the overseers of the college.

In the Boston Port-Bill we have a striking specimen of the justice and lenity of a modern British administration. The ship-carpenters, house-wrights, bricklayers, &c. as well as those tradesmen connected with trade, are now turned out of all business, as none of these articles are suffered to be brought into town by water, the people who used to bring them in boats within a circle of 60 miles are sharers in the distress; Boston is now deprived of a trade with the people of a sea coast of several hundred miles extent eastward, and about 150 miles southward, who used to bring their produce and take their supply in exchange.

Mr. Jonathan Ropes of Salem, is chosen a Representative for that town in the room of the Hon. Richard Derby, Esq; elected a member of his Majesty's Council.

THURSDAY, June 16.

The first of June inst. when the Boston Port-Bill took place, was observed by the inhabitants

of Hartford, in Connecticut, as a day of mourning; the bells began to toll early in the morning, and continued till evening; the town-house was hung with black, and the edict affixed thereto; the shops were all shut, and their windows covered with black, and other ensigns of distress.

Most of the stores on the long-wharf are now shut up; hundreds of the poor are out of employ, and many who lived genteelly will soon be reduced to the *Last Shilling*. Yet under these unhappy circumstances, people in general have that fortitude which did honour to the ancient Romans. "*Undaunted by Tyrants, we'll die or be free.*"

Tuesday last the 4th, or King's own, regiment landed from on board the transports, lying at the long-wharf, and marched to the common, where they are encamped.

THURSDAY, June 23.

Yesterday the 43d regiment landed on the long-wharf, and are now encamped on the common.

The late honorable House of Representatives of this province having finished all the ordinary public business of importance that had been before them, on Friday last came into the following resolutions, present 129 members and only 12 dissentients, viz.

In the House of Representatives, June 17.

"THIS house having duly considered, and being deeply affected with the unhappy differences which have long subsisted, and are increasing, between Great-Britain and the American colonies, do RESOLVE, That a meeting of committees from the several colonies on this continent is highly expedient and necessary, to consult upon the present state of the colonies, and the miseries to which they are, and must be reduced, by the operation of certain acts of parliament respecting America; and to deliberate and determine upon wise and proper measures to be by them recommended to all the colonies, for the recovery and establishment of their just rights and liberties, civil and religious, and the restoration of union and harmony between Great-Britain and the colonies, most ardently desired by all good men,

Therefore RESOLVED, That the Hon. James Bowdoin, Esq; the Hon. Thomas Cushing, Esq; Mr. Samuel Adams, John Adams, and Robert-Treat Paine, Esquires, be and they are hereby appointed a committee on the part of this province for purposes aforesaid, any three of whom to be a quorum, to meet such committees or delegates from the other colonies, as have been or may be appointed either by their respective houses of Burgesses or Representatives or by convention, or by the committees of Correspondence, appointed by the respective houses of assembly, to meet in the city of Philadelphia, or any other place that shall be judged most suitable by the Committee, on the first day of September next; and that the speaker of the house be directed, in a letter to the speakers of the houses

of

of Burgesses or Representatives in the several colonies, to inform them of the substance of these resolves.

In the House of Representatives, June 17, 1774.

"WHEREAS this house taking into consideration the many distresses and difficulties to which the American colonies, and this province in particular, are, and must be reduced by the operation of certain late acts of parliament; have determined that it is highly expedient that a committee should be appointed to meet as soon as may be, the committees that are or shall be appointed by the several colonies on this continent, to consult together upon the present state of the colonies, and to deliberate and determine upon wise and proper measures to be by them recommended to all the colonies for the recovery and establishment of their just rights and liberties, civil and religious, and the restoration of that union and harmony between Great-Britain and the colonies, most ardently desired by all good men. And the Honorable James Bowdoin, Esq; the Hon. Thomas Cushing, Esq; Mr. Samuel Adams, John Adams, and Robert Treat Paine, Esquires, are appointed a committee on the part of this province, for the purposes aforesaid; any three of whom to be a quorum, to meet such committees or delegates from the colonies, as have been or may be appointed, either by their respective houses of Burgesses, or representatives, or by convention, or by committees of correspondence appointed by the respective houses of assembly, to meet in the city of Philadelphia, or any other place that shall be judged most suitable by the joint committees, on the first day of September next. And whereas this house did resolve, That there be paid to said committee out of the public treasury, the sum of FIVE HUNDRED POUNDS, to enable them to discharge the important trust to which they are appointed; they upon their return to be accountable for the same. And said resolve was sent up to the honourable board for their concurrence, who accordingly concurred the resolve of the house, but his Excellency the governor declined his consent to the same.—Wherefore this house would recommend, and they do accordingly hereby recommend, to the several towns and districts within this province, that each town and district, raise, collect and pay, to the honorable Thomas Cushing, Esq; of Boston, the sum of FIVE HUNDRED POUNDS by the 15th day of August next, agreeable to a list herewith exhibited,* being each town and district proportion of said sum, according to the last province tax, to enable them to discharge the important trust to which they are appointed; they upon their return to be accountable for the same.

In the house of Representatives, June 17, 1774.

"WHEREAS the towns of Boston and Charlestown, are at this time suffering under the band

* The list will be sent to the Selectmen of said towns and districts.

of power, by the shutting up the harbour by an armed force, which, in the opinion of this house, is an invasion of the said towns, evidently designed to compel the inhabitants thereof to a submission to taxes imposed upon them without their consent: And whereas it appears to this house that this attack upon the said towns for the purpose aforesaid, is an attack made upon the whole province and continent, which threatens the total destruction of the liberties of all British America:

It is therefore RESOLVED, as the clear opinion of this house that the inhabitants of the said towns ought to be relieved; and this house do recommend to all, and more especially to the inhabitants of this province, to afford them speedy and constant relief in such way and manner as shall be most suitable to their circumstances, till the sense and advice of our sister colonies shall be known: In full confidence that they will exhibit examples of patience, fortitude and perseverance, while they are thus called to endure this oppression, for the preservation of the liberties of their country.

In the house of Representatives June, 17, 1774.

"WHEREAS this and his majesty's other colonies, in North America, have long been struggling under the heavy hand of power; and our dutiful petitions from the redress of our tolerable grievances have not only been disregarded and frowned upon, but the design totally to alter the free constitution of civil government in British America, and establish arbitrary government and reduce the inhabitants to slavery, appears more and more to be fixed and determined. It is therefore strongly recommended by this house to the inhabitants of the province that they renounce altogether the consumption of India teas, and as far as in them lies discontinue the use of all goods and manufactures whatever, that shall be imported from the East-Indies and Great-Britain, until the public grievances of America shall be radically and totally redressed. And it is also further recommended to all, that they give all possible encouragement to the manufactures of America. And it is moreover strongly recommended to the inhabitants aforesaid, that they use their utmost endeavours to suppress pedlars and petty chapmen (who are of late become a very great nuisance) by putting in execution the good and wholesome laws of this province for that purpose."

Last Friday his excellency the governor having directed the secretary to acquaint the two houses that it was his pleasure the general assembly should be dissolved, and to declare the same dissolved accordingly; the secretary went to the court house, and finding the door of the representatives chamber locked, directed the messenger to go in and acquaint the Speaker that the Secretary had a Message from his Excellency to the Honorable House, and desired he might be admitted to deliver it; the Messenger returned, and said he had acquainted the Speaker therewith, who mentioned it to the House, and their Orders were to keep the Door fast:

Whereupon

—Whereupon the following Proclamation was published on the Stairs leading to the Representatives Chamber, in presence of several Members of the House, and a great Number of other Persons, and immediately after in Council.

Province of MASSACHUSETTS-BAY.

By the GOVERNOR.

"A PROCLAMATION for dissolving the General-Court.

"WHEREAS the Proceedings of the House of Representatives, in the present Session of the General Court, make it necessary, for his Majesty's Service, that the said General Court should be dissolved.

"I have therefore thought fit to dissolve the said General Court, and the same is hereby dissolved accordingly, and the Members thereof are discharged from any further Attendance.

"GIVEN under my Hand at Salem, the 17th Day of June, 1774, in the Fourteenth Year of his Majesty's Reign.

By his Excellency's Command, T. GAGE.
THO'S FLUCKER, Secretary.

"GOD SAVE THE KING."

THURSDAY, June 30.

At a general council held at Salem last Wednesday, the hon. William Brown, Esq; was appointed a justice of the superior court, in the room of the Hon. Nathaniel Ropes Esq; deceased.

"AT a meeting of the freeholders and other inhabitants of the town of BOSTON, by adjournment, at Faneuil-Hall, June 27, 1774.

Mr. SAMUEL ADAMS, Moderator.

Upon a motion made, VIZ. That the committee of correspondence be directed to lay before the town the Letters which they have wrote to the other colonies, as well as those sent to the other towns in this province, since the receipt of the Boston Port-Bill.

The Hall not being sufficient to contain all the inhabitants assembled, the meeting was adjourned to the old South meeting-house.

The town being again met according to adjournment, a motion was made and passed, and all letters received, as well as the answers returned, be laid before the town, and read.

After the Town-Clerk had accordingly read a number of said letters, a motion was made that the said vote be so far reconsidered as that the reading of all other letters previous to the covenant sent into the country by the committee of correspondence, and the letters accompanying the same, be suspended for the present; and that the town proceed to the reading of the said letter and covenant, and any other letters that may be particularly called for.

The said covenant and a number of letters having been read, a motion was made, that some censure be now passed by the town, on the conduct of the committee of correspondence, and that said committee be annihilated.

Mr. Adams, the Moderator, then moved, that as the conduct of the committee of correspondence for this town, of which he had the honour of being a member, is now to be consi-

dered, another Moderator might be chosen pro-temp.

The Hon. Thomas Cushing, Esq; was accordingly chose Moderator during that debate.

The motion for censuring and annihilating the committee of correspondence was considered, and the gentlemen in favour of the motion patiently heard, but it being dark, and these gentlemen declaring that they had further to offer, it was voted that the further consideration thereof be referred to the next meeting; and the meeting was accordingly adjourned.

TUESDAY, June 28. 10 o'clock. Met according to adjournment.

The motion for censuring and annihilating the committee of correspondence again considered, and after long debates, the question was accordingly put, which passed in the negative by a vast majority.

It was then moved, that the following vote, be passed, viz. "That this town bear open testimony that they are abundantly satisfied of the upright intentions, and much approved the honest zeal of the committee of correspondence, and desire that they would persevere with their usual activity and firmness, continuing steadfast in the ways of well doing."—And the question being put, passed in the affirmative by a vast majority.

The committee on ways and means for employing the poor, acquainted the town, that they had met, and had received very encouraging accounts of the readiness of their sister colonies to assist us, and also various proposals from sundry persons for employing the poor, upon which they were deliberating, but were not yet prepared to report, requested further time, which was allowed them.

Mr. ADAMS again in the Chair.

A motion made that this meeting be adjourned to Tuesday the 19th July, at 10 o'clock, A. M. to meet at Faneuil-Hall; and the meeting was adjourned accordingly.

Attest. WILLIAM COOPER, Town-Clerk.

Last week arrived at Portsmouth, New-Hampshire, a mast-ship in about 9 weeks from England. In this ship came passengers several officers of the army. We hear that one of the East-India company, sent 27 chests of tea, in the mast-ship aforesaid, and consigned it to a gentleman in Portsmouth: the inhabitants of that town not dreaming of the arrival of any of that detestable weed, knew nothing of the matter till it was landed, at noon-day, and carried to the Collector's house. They immediately assembled in town-meeting, to consult what was best to be done, and behaved as we are informed, with all that firmness and unanimity, which does honour to America, and resolved at all events that the tea should go back to England. This may remind us of the absolute necessity of coming into a non-consumption agreement; the selfish merchant, though assisted by fleets and armies, cannot render such a scheme ineffectual.

"In the House of REPRESENTATIVES,
June 1774.

"WHEREAS the two houses of this General assembly, on the 27th day of May 1774, did address his Excellency the Governor, praying that he would be pleased to appoint a day of fasting and prayer, and his excellency hath not yet thought proper, in compliance with said request, to issue a Proclamation for the purpose thereof:—It is resolved, as the sense of this house, that it is highly seasonable that such a day of prayer should be observed in the several religious assemblies throughout this province, and in case the Governor shall not be pleased by Proclamation to appoint a day before the end of this session, it is ordered, that the members of the House do recommend to their respective Parish ministers the setting apart some convenient day for the same purpose."

As the above recommendation of the Honourable House of representatives appears seasonable and proper, the associated ministers of Boston have agreed to propose to their several congregations, that Thursday the fourteenth day of July next may be set apart for this religious purpose. And this public notice is given, that there may be a voluntary union of the churches through the province, in the devotions of that day, so far as may be deemed expedient.

Friday last two soldiers, one of them named Low, the other Elliot, both belonging to the 64th regiment, now in garrison at Castle William, having engaged in a boxing match, upon some supposed affront given, wherein the latter received so much hurt that he died soon after:—A jury of inquest was summoned from this town, (by the desire of Col. Leslie, the commanding officer) who we hear brought in a verdict that his death was occasioned by the blows he received, and Low is since committed in order for trial.

MARRIED.] By the Rev. Dr. CANER, Mr. HENRY KNOX, of this town, to Miss LUCY FLUCKER, second daughter to the honourable THOMAS FLUCKER, Esq; secretary of the province.

DIED.] Mr. John Ruggles.—Mr. Elijah Vinal.—Mr. Richard Draper, printer to his Excellency the Governor and the Honourable his Majesty's Council, and printer and publisher of the Massachusetts-Gazette and Boston News-Letter.—Mrs. Meriam Mason, consort of Mr. Jonathan Mason, merchant.—Mrs. Hannah Robinson.—Jacob Rowe, Esq;—Mr. Howard caulker.—Mrs. Goldthwait, widow.—Miss Elizabeth Greenleaf, shopkeeper.—At Barrington, Captain John Martin.—At Salem, Mr. Daniel Grant, and Miss Elizabeth Page.—At Stockbridge, Honourable Timothy Woodbridge, Esq;—At Halifax, Nova-Scotia, the Hon. Joseph Gerrish Esq; one of his Majesty's council, Judge of the Inferior Court and Naval-store keeper.—At Concord, Mr. Thomas Cordis.—At Halifax Nova-Scotia, the Hon. Benja-

min Gerish, Esq; one of his Majesty's council.
—Mrs. Catharine Brown, consort of Mr. Samuel Brown of Wrentham.

MASSACHUSETTS-BAY.

By the GOVERNOR.

A PROCLAMATION,

For discouraging certain illegal combinations.

WHEREAS certain persons, calling themselves a Committee of Correspondence for the town of Boston, have lately presumed to make, or cause to be made, a certain unlawful Instrument, purporting to be a solemn League and Covenant, intended to be signed by the inhabitants of this province; whereby they are most solemnly to covenant and engage, to suspend all commercial intercourse with the Island of Great-Britain, until certain acts of the British Parliament shall be repealed: And whereas printed copies of the said unlawful Instrument have been transmitted, by the aforesaid Committee of Correspondence, so called, to the several towns in this province, accompanied with a scandalous, traitorous, and seditious Letter, calculated to inflame the minds of the people, to disturb them with ill-grounded fears and jealousies, and to excite them to enter into an unwarrantable, hostile, and traitorous combination, to distress the British nation, by interrupting, obstructing and destroying her trade with the colonies, contrary to their allegiance due to the King; and to the form and effect of divers statutes made for securing, encouraging, protecting, and regulating the said trade; and destructive of the lawful authority of the British parliament, and of the peace, good order and safety of the community. And whereas the inhabitants of this province, not duly considering the high criminality, and dangerous consequences to themselves of such alarming and unprecedented combinations, may incautiously be tempted to join in the aforesaid unlawful league and covenant, and thereby expose themselves to the fatal consequences of being considered as the declared and open enemies of the King, parliament, and kingdom of Great-Britain.

In observance therefore of my duty to the King; in tenderness to the Inhabitants of this province; and to the end that none who may hereafter engage in such dangerous combinations, may plead, in excuse of their conduct, that they were ignorant of the crime in which they were involving themselves; I have thought fit to issue this proclamation, hereby earnestly cautioning all persons whatsoever, within this province, against signing the aforesaid, or a similar covenant, or in any manner entering into, or being concerned in such unlawful, hostile, and traitorous combinations, as they would avoid the pains and penalties, due to such aggravated and dangerous offences.

And I do hereby strictly enjoin and command all magistrates, and other officers, within the several counties in this province, that they take effectual

effectual care to apprehend and secure for trial, all and every person who may hereafter presume to publish, or offer to others to be signed, or shall themselves sign the aforesaid, or a similar covenant; or be in any wise aiding, abetting, advising, or assisting therein.

And the respective sheriffs of the several counties within this province, are hereby required to cause this proclamation forthwith to be posted

up, in some public place, in each town, within their respective districts.

GIVEN under my Hand at Salem, the 29th day of June, 1774, in the fourteenth year of his Majesty's Reign.

THO'S GAGE.

By his Excellency's command,

THO'S. FLUCKER, Sec'y.

GOD Save the KING.

Meteorological Observations on the Weather, for June, 1774.

June	A.M. Ther.	P.M. Ther.	A.M. Ther. Farenheit.	
1	8-62	1-67	10-59	Fair.
2	8-56	1-67	12-60	do.
3	8-62	1-64	11-53	Fair and Rain.
4	8-58	1-63	10-61	Fair.
5	8-63	1-72	11-63	do.
6	8-62	1-76	11-67	do.
7	8-67	1-80	11-70	Fair and Rain.
8	8-67	1-66	11-55	Fair.
9	8-56	1-60	12-54	do.
10	8-60	1-60	12-67	do.
11	8-70	1-83	10-71	do.
12	8-70	1-67	12-61	Fair and Rain.
13	8-60	1-62	11-58	Cloudy, Fair and Rain.
14	8-58	1-66	11-58	Fair.
15	8-61	1-72	10-60	Fair and Rain.
16	8-61	1-69	11-62	Fair.
17	8-59	3-59	11-55	Rain.
18	8-60	1-70	10-64	Fair.
19	8-65	1-78	10-68	do.
20	8-68	1-75	11-66	Fair and Rain.
21	8-64	1-63	11-59	Rain.
22	8-63	1-75	11-69	Fair.
23	8-68	2-72	11-70	do.
24	8-70	1-70	11-66	Fair and Rain.
25	9-67	1-69	10-66	Fair.
26	8-67	1-70	11-67	do.
27	8-66	1-76	11-70	do.
28	8-75	1-85	11-75	Fair, Rain and Cloudy.
29	8-75	1-85	11-75	Fair and Cloudy.
30	8-75	1-83	11-76	Cloudy.

In the year 1635*, there was a great addition made to the number of inhabitants ; among others Mr. Vane, afterwards Sir Henry Vane, was admitted to the freedom of the colony on the 3d of March ; and at the same time Mr. Harlakenden, a gentleman of good family and estate. There were many others, as Mr. Billingham, Mr. Dummer, of the magistrates ; Mr. R. Mather, Mr. Norton, Mr. Shepard, and Mr. Peters, of the ministers, who came over in this and the last year, determined to take up their abode, and many other persons of figure and distinction were expected to come over, some of which are said to have been prevented by express order of the King, as Mr. Pym, Mr. Hamden, Sir Arthur Haslerigg, Oliver Cromwell, &c. I know this is questioned by some authors, but it appears plainly by a letter from Lord Say and Seal to Mr. Vane, and a letter from Mr. Cotton to the same nobleman, as I take it, though his name is not mentioned, and an answer to certain demands made by him, that his lordship himself and Lord Brooke and others were not without thoughts of removing to New-England, and that several other persons of quality were in treaty about their removal also, but undetermined whether to join the Massachusetts or to settle a new colony. By the charter, the number of assistants might be eighteen, but hitherto they had chosen a less number from 6 to 9, which left room, as any gentleman of distinction came over

G to

* Mr. Maverick, the minister of Dorchester, died the third of February 1635, aged about 60. Hubbard.

In the spring of 1634, they first turned their thoughts to fortifying the harbour of Boston. Mr. Winthrop, the governor, and eight or ten of the principal men, went down to what is now called Castle-Island in a boat, the day being warm and pleasant, the winter as they supposed breaking up, but they were surprised by a north-wester, and the cold so great as to freeze all up, so as that for a day and a night they could not get off the island, and were forced to lodge upon the ground and in heaps to prevent freezing. Johnson.

to admit him to a share in the government without leaving out any of the former assistants.

It appears, by the demands just mentioned, that some of the nobility and principal commoners of that day had, what appears at this day to be very strange, apprehensions of the relation they should stand in to Great-Britain, after their removal to America. Many of the proposals were such, as imply that they thought themselves at full liberty, without any charter from the crown, to establish such sort of government as they thought proper, and to form a new state as fully to all intents and purposes as if they had been in a state of nature, and were making their first entrance into civil society. The importance of the colonies to the nation was not fully understood and considered. Perhaps the party, which then prevailed in England, would have been content to have been rid of the heads of what was deemed a faction in the government, and to have had no further connection with them. Be that as it may, this sentiment, in persons of such figure and distinction, will in a great measure excuse the same mistake which will appear to have been made by our first settlers, in many instances in the course of our history. The answer made to the demands seems not to have been satisfactory, for these lords and gentlemen, soon after, again turned their thoughts to Connecticut, where they were expected to arrive every year, until after 1640*.

Mr. Haynes was chosen governor for this year, and Mr. Bellingham deputy governor; Mr. Dummer and Mr. Haugh were added to the assistants†. The inhabitants of the plantation

* See the Appendix.

† Mr. Ludlow aiming at the governor's place the year before, and being disappointed had,

tation, being so much increased, found it difficult to pitch upon convenient places for settlements. Mr. Hooker and Mr. Cotton were deservedly in high esteem; some of the principal persons were strongly attached to the one of them, and some to the other. The great influence, which Mr. Cotton had in the colony, inclined Mr. Hooker and his friends to remove to some place more remote from Boston than Newtown. Besides, they alledged, as a reason for their removal, that they were straitened for room, and thereupon viewed divers places on the sea-coast, but were not satisfied with them. Three or four persons, had, some time before,* travelled westward into the country an hundred miles upon discovery, until they struck a great river, which afterwards they found to be Connecticut or the fresh river, where there were many spots of interval land, and land in other respects to be desired for settlement. The Dutch at the Manhados had some knowledge of this place, and had given intimations of it to the people of new Plimouth with whom they had commerce, but Plimouth government kept their intelligence secret†. A letter from Mr. Winslow of New-Plimouth, Sept. 26, 1633, mentions their having been up the river. They forbid the Dutch making any settlements there, and set up a trading house themselves‡. The governor of the Massachusetts also, this

had protested against the choice; which so offended the freemen, that this year they left him out of the magistracy. He removed soon after to Connecticut.

* In the year 1633. These were John Oldham before-mentioned, Samuel Hall and others. Hubbard.

† The commissioners of the united colonies, in a declaration against the Dutch in 1653, say, that "Mr. Winslow, one of the commissioners for Plimouth, discovered the "fresh river when the Dutch had neither trading house nor any pretence to a foot of "land there."

‡ Hubbard.

this year 1635, sent a bark round the cape to the Dutch governor to acquaint him that the King had granted the river and country of Connecticut to his own subjects, and desired him to forbear building any where thereabouts. This river Mr. Hooker and his friends pitched upon as the most likely place to accomodate them. The latter end of the last year (1634) they intended to remove, and applied to the court for leave*. Of 21 members of the lower house, 15 were for their removal; but of the magistrates, the governor and two assistants only were for it, the deputy governor Mr. Winthrop and the rest of the assistants against it; but still, as the lower house was so much more numerous than the upper, the major part of the whole court was for it. This division was the occasion of first starting the question about the negative voice. The deputies or representatives insisted that the voice of a major part of the assistants was not necessary. The assistants refused to give up their right, and the business was at a stand. The whole court agreed to keep a day of humiliation and prayer, to seek the divine direction in all the congregations in the colony, and to meet again the next week after. At the opening of the court, Mr. Cotton preached from Hag. II. 4. "Yet now be strong O Zerubbabel, saith the Lord, and be strong O Joshua the son of Josedech the high priest, and be strong all ye people of the land, saith the Lord, and work, for I am with you, saith the Lord of hosts." His sermon was as pertinent to the occasion as his text, and prevailed upon the deputies to give up the point at that time†. Here was a crisis, when the

* It was the general sense of the inhabitants, that they were all mutually bound to one another by the oath of a freeman as well as the original compact, so as not to be at liberty to separate without the consent of the whole.

† Hubbard.

the patricians, if I may so stile them, were in danger of losing great part of their weight in the government. It may seem a matter of less consequence than it would have been, if the office of assistant had by charter been hereditary or even for life ; but the assistants, aided by the elders who had great influence with the people, were in a good measure secure of their places. It was by the same aid that they now carried the point against the plebeians. There was no occasion for prodigies or other arts of the priests of old Rome. A judicious discourse from a well chosen text was more rational, and had a more lasting effect.

There were some circumstances very discouraging ; particularly the neighbourhood of the Dutch on the one side, and some intelligence received of the designs of the Pequod* Indians on the other, and of their having killed Capt. Stone and his company as he was going up the river ; but they could not be satisfied until they had accomplished their intentions and obtained the leave of the court.

They met with a new company, which arrived this year, who purchased their estates and settled at Newtown in their stead, with Mr. Shepard for their minister. They did not take their departure until June the next year, and then about an hundred persons in the first company, some of them had lived in splendour and delicacy in England, set out on foot to travel an hundred and twenty or thirty miles with their wives and children, near a fortnight's journey, having no pillars but Jacob's,

* I suppose the chief country of the Pequods to be at or near the mouth of the river at Stonington, towards New-London, which is situated at the mouth of what was properly Pequod river. The chief Sachem was called Tatobam, a very stout fellow. Tatobam hated the English, and was ever moving the other Indians to join with him against them. Wins. ans. to Gorton.

Jacob's, and no canopy but the heavens, a wilderness to go through without the least cultivation, in most places no path nor any marks to guide them, depending upon the compass to steer by, many hideous swamps and very high mountains, beside five or six rivers or different parts of the same winding river (the Chickapi) not every where fordable, which they could not avoid. The greatest part of the lands, they were going to, were evidently without the jurisdiction of the Massachusetts; nevertheless they took a commission from the authority of that colony to govern in Connecticut. There are other instances, which shew that they supposed they retained some authority over their inhabitants, even when out of the limits of the colony*.

The Plimouth people, notwithstanding the French piracy in 1632, kept possession of their house at Penobscot, and carried on trade with the Indians; but in 1635, Rossillon, commander of a French fort at La Have upon the Nova-Scotia shore, sent a French man of war to Penobscot, which took possession of the trading house and all the goods. The French gave their bills for the goods, and sent away all the men.

The

* They were reduced to great extremity, the first winter; their provisions being detained at the river's mouth, by the severity of the weather, the stream being frozen all the way. Some scattered down towards the mouth of the river, others ventured through the woods back to the Bay, one or two of whom perished. A few only remained to look after the cattle, many of which were lost. Hubbard.

Several authors, and Douglass among the rest, suppose this settlement to have been began by the more rigid brethren who separated from the rest. I question whether they had any grounds for their supposition. The peculiar tenets of Mr. Vane and Mrs. Hutchinson did not prevail until 1636. Mr. Hooker opposed them. "A copy of Mr. Vane's expressions at Roxbury, I desire to see and receive by the next messenger. I have heard my brother Eliot is come about to this opinion; I have writ to him about it. I would fain come to a bandy, where I might be a little rude in the business, for I do as verily believe it to be false, as I do believe any article of my faith to be true." Hooker to Sh^rard.

The commander wrote to the governor of Plimouth, that he had orders to displace all the English as far as Pemaquid, but to those westward he would shew all courtesy. The Plimouth government, who supposed they had good right to the place, were not willing to put up the injury quietly, and hired a large ship of some force, the Hope of Ipswich in England, — Girling, commander, to displace the French. Girling was to have two hundred pounds if he effected it. A barque with 20 men was sent with him as a tender. But the French, having notice of the design, fortified the place, and Girling having near spent his ammunition, sent the barque to the Massachusetts for aid. Two persons came from Plimouth also to treat about it, and the court agreed to assist their neighbours by a subscription among themselves; but provision was so scarce, that there could not sufficient be had, suddenly, to fit out an expedition of an hundred men only; so the matter was deferred to a further time, and Girling returned, leaving the French in possession, which they continued until 1654.

The situation the colony was in at this time must have given them a threatening prospect; the French on their borders on one side, the Dutch on the other, the Indians in the midst restrained only by want of union among themselves from breaking up all settlements, they being utterly defenceless.

This year Mr. Winthrop, jun. returned from England, whither he had gone the year before, and brought a commission,* from the Lord Say and Seal, and Lord Brook, and others to be their governor of their plantation at Connecticut. A fort was built at the mouth of the river, known by the name of

* How can we account for it that they should imagine they had a right to settle colonies and establish what form of government they pleased? ten years after, it might well enough be supposed, but this was several years before the confusions in England began.

of Saybrook fort. He brought also a number of men with arms, amunition and stores, and two thousand pounds in money to bring forward a settlement. This commission interfered with the intended settlements by the Massachusetts; notwithstanding that, as a number of the inhabitants of Watertown had possessed themselves of a fine piece of meadow at Weathersfield below Hartford where Mr. Hooker and his company settled, the agents for the Lords, being well disposed to promote the general good, permitted these settlers quietly to enjoy their possessions. The fortress below struck terror into the Indians, and quieted the minds of the English. Plymouth was dissatisfied with being thus supplanted by the Massachusetts (the Dorchester men as I suppose having pitched upon the spot where Plymouth had built a trading house, and, as they alledged, had purchased the lands of the Indians) and demanded an hundred pounds or part of the land. There was great danger of a warm contention between the two colonies, but at length the Dorchester men made such offers of satisfaction that Plymouth accepted them. The Dutch also sent home to Holland for instructions, intending to maintain their claim to the river or the place where they had possession, but upon a treaty afterwards with the commissioners of the united colonies, they quitted all claim to all parts of the river, resigning it up to the English.*

Sir Ferdinando Gorges and Capt. Mason, having been at more expence and taken more pains than any other members of the grand council of Plymouth, and perceiving no prospect of any equivalent return, and fearing from the great clamour in the nation against monopolies, that they should e'er long be forced to resign up their grand charter, they entered this year
upon

* Hubbard.

NOTES and HISTORY

OF THE

NEW

AND

OLD

WORLD

AND

THE

UNIVERSITY

OF

OXFORD

PRINTED

BY

JOHN

CLARKE

AT

THE

UNIVERSITY

OF

OXFORD

1794

THE

UNIVERSITY

OF

OXFORD

1794

Just Published,
And to be SOLD, by
MILLS and HICKS,

At their PRINTING-OFFICE in School-street, next Door to
Cromwell's Head,

A New Edition of TATE and BRADY's
PSALMS, printed with a large, new Type, on a fine Paper,
gilt or plain bound, with or without Tunes; also a new Edition of
WATTS's PSALMS and HYMNS,
bound in one Volume or separate, with the Tunes or without.

Of whom may be had,

TANS'UR and WILLIAMS's Singing
Books, Spelling-Books, Psalters, Primers, and all Kinds of Blanks
that are used in this Province.

Country Traders, and others will find it advantageous to ap-
ply, as all the above Articles will be sold very low by the Quantity.

January 13th, 1774.

P R O P O S A L S

For printing by Subscription,

A CONCISE Natural HISTORY of EAST and
WEST FLORIDA. Containing, an Account of the natural
Produce of all the southern Part of BRITISH AMERICA, in the three
Kingdoms of Nature, particularly the Animal and Vegetable.

Likewise, the artificial Produce now raised, or possible to be raised, and
manufactured there, with some commercial and political Observations in
that Part of the World; and a chorographical Account of the same.

To which is added, by way of APPENDIX,

Plain and easy Directions to Navigators over the Bank of Bahama, the
Coast of the two Floridas, the North of Cuba, and the dangerous Gulph
Passage. Noting also, the hitherto unknown watering Places in that
Part of America, intended principally for the Use of such Vessels as may
be so unfortunate as to be distressed by Weather in that difficult Part of
the World.

By Capt. BERNARD ROMANS.

Illustrated with twelve Copper Plates, and two whole Sheet Maps.

C O N D I T I O N S.

I. The Book will be in two Volumes, each 300 Pages Crown Octavo, printed with a
new Type, on a very good Paper.

II. To be delivered about June next.

III. Price sewed Six Shillings Sterling, one Third to be paid on subscribing, the Remain-
der on Delivery.

N. B. About 150 Pages are already printed.

* Subscriptions taken in for the above Book, by Messrs. Cox and
Berry, and Henry Knox, Boston; Mr. Rivington, and Messrs. Noel and
Hazard, New-York; Messrs. Bradfords, Philadelphia; and Mr. Robert
Wells, Charlestown, South-Carolina; and the Booksellers on the Continent.